

S. Murphy

THE
RELIGIOUS MONITOR,
AND
Evangelical Repository.

DEVOTED TO THE PRINCIPLES OF THE REFORMATION, AS SET FORTH IN THE FORMULARIES OF THE WESTMINSTER DIVINES, AND OF THE CHURCHES IN HOLLAND.

VOL. VII.

OCTOBER, 1830.

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Thus saith the Lord, stand ye in the ways and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls.
JER. VI. 16.

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Original Communications.

[For the Religious Monitor.]

Ne rogites quisnam, sed quidnam scripserit, auctor. Please don't inquire who is the author, but examine what he hath written.

ON THE DIVINITY OF CHRIST.

DISSERTATION I.

The truth of the doctrine proved from Ex. iii. 14, "I AM," compared with John viii. 58, "Before Abraham was, I AM."

PART II, THAT IT WAS THE SON, WHO APPEARED TO THE PATRIARCHS, PROVED.

THOUGH the Redemption and Government of Israel be ascribed to one God, and also affirmed of all the persons in the Godhead, yet in the whole history there is a peculiar regard to the Son, the second person, who in the fulness of time was to be "made flesh and dwell among us." This leads to the

Second general head of the subject, which is, to inquire which person in the Godhead appeared, and spake to Moses, and redeemed Israel from bondage. And to make this plain, first, it may be proper to mention some of those appearances which God made to his church and people of old, in the order in which they took place. And, secondly, examine fairly, from the holy Scriptures, if these can be affirmed of the Father, or the Holy Spirit; and if not, then they must all be applied to the Son.

First: It is proposed briefly to call over some of those appearances, in their order, which God made to his church and people of old. And in the process, two things will appear: First, that there is a distinct person; and, Secondly, that he possesses a divine nature. And thus the divinity of Christ will appear fully evident from this branch of the subject.

It is plain that it was the Son who showed himself to the patriarchs,—“Your father

Abraham rejoiced to see my day, and he saw it, and was glad.” And when they objected that he could never see Abraham, he defends himself by asserting his antecedent, nay, his eternal existence—“Before Abraham was, I AM.” John viii. 56—58. He was the God of glory who appeared to Abraham when he dwelt in Mesopotamia. Acts vii. 2. When he was ninety-nine years old, the Lord appeared to him and said, I am God Almighty, walk before me. Gen. xvii. 1. Abraham fell on his face, and God talked with him. ver. 3.—And at the close of the history it is said, that he left talking with him, and God went up from Abraham. ver. 22. Again, we are told “that the Lord appeared to him in the plains of Mamre, as he sat in the tent door, in the heat of the day.” That he had two angels attending him: and yet, in the conversation, he proclaimed himself to be God Almighty,—“Is any thing too hard for the Lord? I will return unto thee according to the time of life, and Sarah shall have a son.” Gen. xviii. 1. 14. Abraham intercedes with this Lord for Sodom, calls him the judge of the whole earth; and it is said, “The Lord went his way, as soon as he had left communing with Abraham,” verses 25. 33. He appeared to Isaac and Jacob, and calls himself the God of Bethel. He appeared to Moses in a flame of fire, and we read that God called unto him out of the midst of the Bush. Ex. iii. 2. 4. And afterwards we are told that “he was seen of Moses face to face, as a man speaks to his friend: the similitude of God did he behold.” Deut. xxxiv. 10. We also read, “that seventy of the elders of Israel went up and saw the God of Israel, and there was under his feet as it were the paved work of sapphire-stone, and as the body of heaven in his clearness: and upon the nobles of the children of Israel he laid not his hand, and they saw God and did eat and drink.” Ex.

xxiv. 3—11. And in the following ages, we are told that the heavens were opened, and Ezekiel had visions of God. Not only visions of which God is the *author*, but of which God is the *object*, (Ezek. i. 2.) as he learned by "the voice of a great rushing behind him, saying, blessed be the glory of the Lord from this place." ch. iii. 12. And yet, here, care is taken to tell us of what person we are to understand the whole representation—"Upon the likeness of the throne, was the likeness as the appearance of a *Man* above upon it." ch. i. 26. And in the next verses, he goes on with the narration, and concludes with these words—"This was the appearance of the likeness of the glory of the Lord, or Jehovah." Of the same nature were the visions of Daniel. "Behold one like the son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him, (here is an account of two persons,) and there was given him dominion," &c. (Dan. vii. 13.) and yet the person whom all dominions are to serve, and whose kingdom is everlasting, though he appeared like the Son of Man, is always afterwards, in that chapter, called the *Most High*.

Secondly: Let it be inquired fairly from the Holy Scriptures of *whom* all these appearances are to be understood? And here the writer shall first lay down his proposition, and then maintain it. And he does, without any recoil of thought, *affirm*, that they are all to be understood of Jesus Christ alone, who, as he saith, before Abraham was, I *AM*, in the fulness of time, took upon him the seed of Abraham. And therefore the redemption and government of Israel must be considered with a particular regard to him, as is clearly proved by the following particulars.

1st. These appearances cannot, according to Scripture, be affirmed of the Father.—The evangelist has plainly told us, "No man has seen God at any time." John i. 18. We never read in Scripture that he who is called *the Father*, became visible; that is, as the word signifies, a *person*. For it is not always used that way. For God, to express the unity of his nature, declares in his word, that sometimes the name of one person is given to another, not to destroy or confound the distinction, but to express the equality. Thus, though it is said, that "to us a child is born," and "a son given; yet the name of that son is, the everlasting Father," and the name of that child, "the Mighty God." And this our

Saviour tells Philip—"If ye had known me, ye should have known my Father, and henceforth you have known him and have seen him: he that hath seen me has seen the Father also." John xii. 7. That is, as one observes, "he has beheld one of the same nature; for, 'I and my Father are one.'" But this is no contradiction to what Christ saith: "The Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape," or his appearance. John v. 37. From this it is evident, that if "the God of glory" appeared to Abraham, if "Moses beheld the similitude of the Lord," it cannot be understood of the Father whom no man ever did see. But it agrees to him, who in the fulness of time, was God manifest in the flesh. And whose glorious appearance we are looking for, as he is "our blessed hope, our great God and Saviour." For, "Behold he comes and every eye shall see him: Whom shall they see? Him that is Alpha and Omega, the beginning and the ending, the first and the last."

Thus it is plain, it was not the Father, but the Son, who came down upon Mount Sinai, in a cloud, as he himself declares,— "The Lord said unto Moses, Lo, I come to thee in a thick cloud; and Moses spake, and God answered him by a voice." Ex. xviii. 3. 13. He also dwelt in the cloud, and directed Israel in all their marches. Thus, when he took possession of the tabernacle, he saith to Moses, "I will appear in the cloud upon the mercy seat." Lev. xvi. 2. In the same manner he took possession of the temple, as we read in 2 Chron. xv. 13, 14—"The house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister, by reason of the cloud: for the glory of the Lord hath filled the house of God." This was emblematical of what Paul declares,— "In him (i. e. Christ) dwelleth all the fulness of the Godhead bodily, not *figuratively*, as of old, but *really* and *substantially*. There is a real and intimate union between the divine and human natures in his person.

He delights to speak of his two natures, when he gives an account of his relation to that people. Thus he saith to the Scribes,—"David in spirit calls him his Lord, and how is he then his son?" Saith one, "The question was very puzzling, (and provoking too,) to those learned men. But, there is no difficulty at all in David's calling him both his son, and his Lord, if you but consider him the great "Immanuel, God with us." Thus he speaks of himself in oppo-

site characters—"I am the root and offspring of David." David sprung from him, and he from David. He was the root both of David's life, and of universal nature: and yet his offspring, the fruit of his loins; of the house and lineage of David; born in Bethlehem where David dwelt, and the very person who had so often been promised to Israel under the title of David their Prince." Thus it is as clear as day-light, that it was not the Father who appeared and spoke to Moses. Let us examine,

2ndly, If these appearances can be applied to the Holy Ghost? Do the Scriptures any where attribute them to the eternal Spirit? It hath been repeatedly observed, that he, as well as the Father and the Son, is a principal agent in all the works both of nature and of grace. In the works of nature, "He moved upon the face of the waters." He said, "Let there be light, and there was light." Gen. i. 2, 3. "He garnished the heavens, and his hands have formed the crooked serpent;" he renews the face of the earth. Nay, he formed and purified the human nature of Christ. This is the glory of the whole visible creation.—Hence, he is called the "beginning of the creation of God." Not because he was first made, but because his human nature is the best of any thing; the chief, the sap of all the works of God. Now it was the Holy Ghost that overshadowed, in that great and important work. Nay, he is represented as being concerned in the resurrection of Christ,—“He was declared to be the Son of God by the Spirit of holiness, in the resurrection from the dead.” And if any should, by the Spirit of Holiness, understand, solely, the divine nature of Christ, we read in 1 Pet. iii. 18, 13, that “Christ was put to death in the flesh, but quickened by the Spirit.” Now that this is to be applied to the Holy Ghost, is evident from what is said of him,—“By which also he went and preached unto the spirits in prison, that is by the ministry of Noah, who was a preacher of righteousness to that wicked generation, who were in the prison of hell, when Peter wrote his epistle. Nay, he governs providence, as has been observed, the “Jews rebelled and vexed the Holy Spirit, therefore he fought against them, yet in all these works his person never became visible. His eternal power and Godhead are the invisibles of him.

The Spirit is also a principal agent in the kingdom of grace, from the first conviction of sin quite up to dying in the faith, and the possession of heaven, he quickens those who

are dead in trespasses and sins. To be born of God, is to be born of the Spirit.—“We hear the sound of his word, as we do of the wind; we feel its force, it blows where it listeth, but we cannot tell whence it comes nor whither it goes.” The Spirit is the “unction by which we know all things;” he leads into the way of all truth. He dwells in believers—their bodies are the temples of the Holy Ghost. He is our comforter. In fine, it is the good Spirit who leads the saints to the land of uprightness. But in performing all these works of grace, his person never became visible. It may be inquired,

Thirdly: In what manner did Jehovah show himself, at different times, to his people? And this was, in general, in two ways; sometimes as an angel, and at other times as a man.

1st. He frequently appeared as an angel. But this is by no means to be taken strictly, for it does not express the *nature* of the person to whom it relates; verily, the Son took not on him the nature of angels: as to his appearance, he was a little lower than they, “being found in fashion as a man.” But as to his divine person, he was much more above them, having “a better inheritance, and a more excellent name than they.” But he is called an angel in the lower sense of the word, as it signifies a messenger.—Saith God, “Behold I send an angel before thee, to keep thee in the way.” Ex. xxiii. 20. Thus he is both “the messenger of the covenant,” and of the Lord of Hosts. We read that “the angel of the Lord appeared to Moses in a flame of fire out of the midst of the Bush. Would it not be extremely absurd to say that the angel of the Lord is the Father? And though the Spirit is represented both in his natural and official characters, as proceeding from the Father and the Son, yet he is never spoken of in the Scriptures as an angel. Let us then, try whether, as the Arians affirm, this angel means a creature. On account of his very appearance, Horeb is called “the mountain of God.” Moses turns aside to behold this great thing; and it is said, when the Lord, or Jehovah, saw that he turned aside, God called to him out of the midst of the Bush. And said draw not nigh thither; for the place whereon thou standest is holy ground. And Moses hid his face; for he was afraid to look upon God. So that he who is said to be the angel of the Lord in one verse, has the titles of Lord and God in others. Agreeably to this, we read of “the good will of him who dwelt in the

Bush." And as Christ rejoiced in the habitable arts of the earth, and had his delights among the sons of men: so this was a proper allusion to that state of the angels who sung him into the world, where he came to die,—“Good will towards men.” Thus it is evident, that the angel who appeared and spoke to Moses, was not a creature, but Jehovah himself,—“I AM.”

In the same particular language do we read of the future and spiritual redemption of Israel. “The Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in; behold, he shall come, saith the Lord of hosts.” Mal. iii. 1. Here observe, that there is a plain distinction of persons; and yet the person to come was the Lord, or Jehovah: he came to “his temple.” It was his *own*: and yet, “Jerusalem was the city of the Great King,” and the temple a house built for him, whom the heaven of heavens cannot contain; this Lord was also “the messenger of the covenant;” that is, in his official, or lower character: and he that promises to send him, is the Lord of hosts. Thus the words Lord God are sometimes used to express the person of the Father.—Saith Moses, “A prophet shall the Lord God raise up like unto me.” Deut. xviii. 15.

God also appeared as an angel to Jacob, which the prophet mentions, though the historian does not. Hos. xii. 4. “He (that is, Jacob) had power over the angel and prevailed.” That this was no created angel is plain from what is said of him. He had all along revealed himself as the God of Abraham, Isaac, and Jacob. And Jacob applies to him in that relation,—“O God of my father Abraham, and God of my father Isaac, the Lord that said unto me, return to thy father’s house and to thy kindred.” Gen. xxxii. 3. Now what is his name? He himself tells us, “I AM the God of Bethel that appeared to thee, when thou fleddest from the face of Esau thy brother.” Gen. xxxi. 13. We are plainly told in one verse, he had “power with God,” and in the next, “he had power with the angel.” In this promiscuous language did he speak on his death-bed, when he was blessing the sons of Joseph. It is he whom Jacob calls the God before whom his fathers, Abraham and Isaac, did walk, the God that fed him all his life long: and to show what divine person this was, he adds, “the angel who redeemed me from all evil.”

Again, we read in Judges ii. 1, that the angel of the Lord came from Gilgal to Bochim. That this was no created angel is

evident, because he said, “I made you to go up out of Egypt, and have brought you into the land that I sware unto your fathers, and said, I will never break my covenant with you;” and the history is concluded with these words, “they sacrificed there unto the Lord.”

Lastly here; we are told (chap. vi. 12.) that the angel of the Lord appeared to Gideon, and said unto him, “the Lord is with thee, thou mighty man of valour.” Gideon, at first, took him for no more than a created angel, but it plainly appears who he was, from that wonderful sentence, (ver. 14,) “The Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel.” In the eleventh and twelfth verses, he is said to be “the angel of the Lord;” and afterwards he is called “the Lord himself;” then again, an angel of God, and after that, the “Lord God.” This promiscuous unfolding of titles, using them in common to the self-same person, makes it easy to understand who it was that had been “their King of old, and commanded deliverance for Jacob.”

It has already been observed that the name *angel* was never given to the Father, or the Spirit; but it is given to another person, not to express his *nature*, but his *office*. He has two natures, but neither of them that of an angel. As a man, he was lower than the angels, they strengthened him: as God, he is infinitely above them, and they worship him. In the marches of the children of Israel through the wilderness, the angel went before them, who is oftentimes called the Lord, and is said to pardon iniquity. In this period he is called the angel of God’s presence; one who was always present with God, and one who performed all his counsel by a gracious presence with the people. He saved them, he bare and carried them in the days of old: and yet they never understood it to be any less than Jehovah, who bare them upon eagles wings.

The writer has enlarged so fully on this branch of the subject, to enervate the Arian argument, or rather, *assertion*. They *perpetually affirm*, that all the angels, who appeared of old, were mere creatures: the very reverse of this has been clearly proved to every intelligent and impartial reader, by all the preceding examples.

Secondly: God sometimes appeared in fashion as a man. That created angels often appeared in this manner, is not only granted, but proved. Thus we read of “two young men, who are called angels,

that sat in white apparel: the one at the head and the other at the feet, "where the body of Jesus had lain:" and when he was taken up, as the disciples were gazing after him, "Two *men* stood by them in white apparel." They are called *men* for nothing else but their appearance. Thus Daniel saith, "Whilst I was speaking in prayer, the *man* Gabriel was caused to fly swiftly." But that *every* appearance of old in fashion as a man, was that of a created angel, cannot be admitted, without contradicting the holy Scriptures. We read in Gen. xviii. 1, 2, "that the *Lord* appeared to Abraham in the plains of Mamre, as he sat in the tent-door, in the heat of the day. And he lifted up his eyes, and looked, and lo, three *men* stood by him:" of which *Lord* we are further told, that he had two angels attending him, and that they did eat and drink with him. And in the conversation, this *Lord* proclaimed his omnipotence,—"Is any thing too hard for the *Lord*? I will return unto thee according to the time of life, and Sarah shall have a son." ver. 14. With this *Lord* does Abraham intercede for Sodom—calls him the *Judge* of the whole earth. ver. 25. And it is said, "The *Lord* went his way, as soon as he had left communion with Abraham." ver. 33.

In Ezekiel's vision, (chap. i. 26,) we read of a throne, and the appearance of a *man* upon it. And in the next verses, he goes on with the description, and concludes with these words—"This was the appearance of the likeness of the glory of the *Lord*, or *Jehovah*." Correspondent to this are the visions of Daniel;—"Behold, one like the Son of *Man*, came with the clouds of heaven, and he came to the Ancient of Days, and they brought him near before him." It has been formerly observed, here is an account of two persons, and yet he who is called the *Son of Man* is always afterwards called the *Most High*. Dan. vii. 13, 14.

But the most distinct and wonderful example that we have of God's appearing in the fashion of a man, is in the interview that he had with Jacob. Of this Moses gives a particular account in Gen. xxxiv, from the 24th to the 30th verses inclusive. And here observe, *first*, we read of a *man* wrestling with Jacob. It is not said that Jacob wrestled with him, for this he might do in faith and prayer; but here is a person that wrestled with Jacob—one who became familiar, and conversable enough for such an interview. *Secondly*, this is not a sud-

den waft of air, or flash of light, as the appearance of God is oftentimes supposed to be, such as that to Moses. "Thou canst not see my face, for there shall no man see me and live. And the *Lord* said, behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in the cleft of the rock, and cover thee with my hand, while I pass by: and I will take away my hand, and thou shalt see my back parts: but my face shall not be seen." Ex. xxxiii. 20—23. But in Jacob's case we read, "that he wrestled with him." Nay, *Thirdly*, we are told "that he saw that he prevailed not against him:" as if there had been a trial of bodily skill. Here is a gradation of experience;—"He wrestled with him until the breaking of the day." Again, *Fourthly*, there is an evident allusion to things that are purely human—"He touched the hollow of Jacob's thigh, and the hollow of his thigh was out of joint." "He could not speak plainer if he had been at that time bone of our bone, and flesh of our flesh. The manner of doing this was grosser than vision: we must not understand it of a train of images drawn over the fancy, an ærial battle acted upon the imagination. Abraham was in a deep sleep when God talked with him; and so was Jacob when he found him in Bethel, and saw the ladder that reached from earth to heaven, filled with *cruising* angels. But this communion at *Peniel* was more sensible: for here are great effects upon his body, 'He halted upon his thigh, after the battle was over.' " Certainly, these accounts are too gross and particular, if applied to the Father, who is distinguished from Christ, as the "Invisible God." And though the Spirit does many things in Nature, Grace, and Providence, yet not in such a way. And therefore, when Jacob saith, "I have seen God face to face," he never designed to be understood with any contradiction to what we read afterwards, that "no man has seen God at any time," as Bradbury expresseth himself upon this subject.

But though the person who wrestled with Jacob was a man, yet Jacob viewed him as much higher, otherwise he must have been guilty of idolatry, when he said, "I will not let thee go till thou bless me." But he knew whom he believed, and thus applies to him as a known friend,—“O God of my father Abraham, and God of my father Isaac, the God that saidst unto *me*, Return unto thy country, and to thy kindred, and I will deal well with thee.” Gen. xxxii. 3. Now,

what is his name? He himself tells us, "I am the God of Bethel, that appeared to the when thou fleddest from the face of Esau thy brother." That the word blessing sometimes signifies the favour of one creature to another, is very certain. "Jacob blessed Pharaoh." This was, perhaps, his praying for him. And the blessings which the servants of the Lord pronounce in his name, refer the people to God himself. "And the Lord spake unto Moses, saying, Speak unto Aaron, and unto his sons, saying, On these wise ye SHALL BLESS the children of Israel, saying unto them, The Lord bless thee and keep thee. And they shall put my name upon the children of Israel, and *I will bless them.*" Num. vi. 22—27. But to ask a blessing from God is the highest expression of our veneration of him, and our dependence upon him. Isaac, when he called Jacob and blessed him, would not have used that language, to all the men on earth, or to all the angels in heaven, "God Almighty bless thee." The word *blessing*, as it signifies a spiritual divine favour, comprehends all the blessings contained in the covenant of grace. The pardon of our sins, the justification of our persons, the sanctification of our natures, the supply of our wants, and our security for heaven. David describeth the blessedness of the man to whom the Lord imputes righteousness without works, saying, "Blessed is the man whose sin is covered." That Jacob asked such blessings, is evident from his importunity, "I will not let thee go till thou bless me." And he could ask no more from the great God, than he did from this man who wrestled with him. Jacob always understood it so. "God Almighty, says he, appeared to me at Luz, and blessed me." Gen. xlviii. 3. And how did he bless him? by merely conferring the bounty of a creature? No, but he blessed him in proportion to his character, as Lord God Almighty. That Jacob had this principally in view, is very clear, from the declaration of the Psalmist. He saith of the person who prays in faith, that "he shall receive the *blessing* from the Lord: and what is this great comprehensive blessing? No less than righteousness that is a justifying righteousness, and this comes "from the God of our salvation. Ps. xxv. 5. And again, who is this God of salvation? We learn from the next verse, (6th) "This is the generation of them that seek him, that seek thy face, O Jacob." That is, *O God of Jacob.* God is here called Jacob on account of his relation to Jacob

and his posterity. As we read in another place, that "Jacob swear by the *fear* of his father Isaac," that is, God, who was the object of his father's fear. Gen. xxxi. 53. Here it is proper,

1st. To observe, that the man who wrestled with Jacob, changed his name,—“Thy name shall be called no more Jacob, but *Israel* :” and the reason he gives for this, is what no creature would have mentioned—“As a prince thou hast power with God and with men, and hast prevailed.” Who but a God could utter these words.

2ndly. This *man* also granted all the request that Jacob expressed with so much importunity. “I will not let thee go, except thou bless me.” And he blessed him there, that is, as has been formerly observed, according to the nature of Jacob’s request, and in proportion to his own charter, as the Lord God Almighty. Correspondent to this, David expresseth himself—“Now Lord, thou art that God, and hast promised thy goodness to thy servant. Now therefore let it please thee to bless the house of thy servant, that it may be before thee forever: for thou blessest, O Lord, and it shall be blessed for ever.” 1 Chron. xvii. 26, 27.

3dly. From such an immediate and important interview with God, “He called the name of the place, Peniel, which signifies the “face of God:” for saith he, “I have seen God face to face.” That he did not see the divine nature, will be easily granted: but that he who at that time became visible, was the Most High, has been proved against all gainsayers.

4thly. He wonders that his “life is preserved.” Thus Gideon was afraid when he said, “Alas! O Lord God! But the Lord said unto him, Fear not, thou shalt not die.” And Manoah said unto his wife, “We shall surely die, because we have seen God.” Judges xiii. 22.

Here observe, we never read that any had such fearful apprehensions when a created angel appeared to them. Daniel saw one of them in the den,—“My God has sent his angel and shut the Lions’ mouths.” Dan. vi. 22. Nor did he think of dying when Gabriel was ordered to fly swiftly and come down at the beginning of the evening sacrifice. Dan. iii. 12. Zecharias did both see and hear the angel at the right hand of the altar of incense, (Luke i. 11,) and fear fell upon him; but there was no need to tell him that he should not die. The Virgin Mary was troubled at the salutation, but she did not think it mortal. Luke i. 29.—Nay, the shepherds, though they were

affrighted, yet the whole multitude of the heavenly host does not make them conclude they shall die. Luke. ii. 3. 10. We read that Cornelius was astonished. Acts x. 4. And so was Peter whom the angel led out of prison. Acts xii. 6. All these examples are plain to every attentive reader. But in none of these cases, do they ever suppose that the sight of an angel was certain death. And yet here Jacob wondered at it,—“I have seen God face to face, and my life is preserved.” From this we may conclude that the angel who appeared to Jacob, nay, also the man that wrestled with him, was the most high God himself, whom no man could see, that is, as to his divine nature, and live. And yet when Jacob speaks of this afterwards, he calls him “the *angel* that has preserved me from all evil.”

It was judged not improper to enlarge so fully, and particularly upon the interview between God and Jacob, because it brings the whole argument for the divinity of Christ to *one point*. We are plainly told that he who appeared to Jacob, was “the man that wrestled with him; and yet he said at the close of the conflict, “I have seen God face to face, and my life is preserved.” Again we are plainly told in one verse, he had “power with God;” and in the next, “he had power over the angel.” Now, it hath been repeatedly observed, that neither the Father nor the Spirit were called by the name of a man, nor ever take a title so low as that of an angel. These characters belong only to him who was to be “God manifest in the flesh. Once more,

Let us attend to the account that the prophet gives of this great affair. “He, (that is, Jacob,) took his brother by the heel, in the womb, and by his strength he had power with *God*; yea, he had power over the *angel*, and prevailed: he wept and made supplication to him: he found him in Bethel, and there he spoke with us: even the Lord God of hosts, the Lord is his memorial: therefore, turn thee unto thy God, keep mercy and judgment, and wait on thy God continually.” Hos. xii. 3—6. Now, saith one upon these words,—“If any man will say, that by the name of God, the Lord God, the Lord God of hosts, who has these titles for his memorial, and the God whom the children of Israel should turn to,—we are to understand a derived, a dependent, an originated and subordinate deity, I think he may take the liberty to make words signify *any thing*, when he has got the *art* to make them signify *nothing*.”

5thly, and Lastly: That it was the Son

who appeared of old, is plain, from the care he exercised over Israel, and the provision that he made for them in the wilderness.—“They did drink of the rock that followed them, and that rock was Christ.” 1 Cor. x. 4. It was an effect of his power, as well as an emblem of his grace. As we read that the Jews rebelled and vexed the Holy Spirit, so they are also said to “tempt Christ.” As saith the same apostle, “Neither let us tempt Christ as some of them also tempted, and were destroyed of serpents.” 1 Cor. x. 9. So that it was Christ who endured their manners in the wilderness, and at last “swore in his wrath that they should not enter into his rest.” Ps. xxxv. 10, 11. The apostle applies this also to the Son. “Christ is a Son over his own house, whose house we are, if we hold fast our confidence and rejoicing, firm unto the end: wherefore as the Holy Ghost saith, to-day, if ye will hear his voice.” Whose voice? It was Christ’s; who said, “Harden not your hearts, as you fathers did when they tempted *me*, and saw *my* works.” Heb. iii. 6, 7, 8. The apostle exhorts the Hebrews to take warning from the unbelief and punishment of their fathers;—“Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.” ver. 12. This is the same as departing from Christ.

Thus we have confirmed that truth which is denied by many, viz: That it was the Son of God himself who repeatedly appeared of old. For if the Father and Spirit never became visible; if the Scriptures never ascribed to them, the title of angel, or man, and yet that he who appeared in these characters, is the most high God, as has been proved; and, in fine, if the Jews in the wilderness tempted Christ; then the inference from all these particulars is unavoidable, viz: That the Son is a person distinct from the Father, and the Spirit, and also in nature equal to both: and accordingly, when Christ said to the Jews, “Before Abraham was, I AM,” “he thought it no robbery to be equal with God.”

Selections.

AGREEABLY to a pledge given at the close of the last volume of the Monitor, we now commence publishing a historical sketch of the *Introduction* and *Progress* of Unitarianism in New England. It is contained in a series of letters addressed to the Editor of the *Spirit of the Pilgrims*. It is also designed to follow up these

Letters with a description of the *present state*, or a portrait of the *character*, of Unitarianism.—These letters are written with ability, and it is believed with general accuracy; and it will be perceived, (and we believe it is almost invariably the case,) that the bitter root of defection originated in the church, and was not owing to any external cause. Another fact is equally obvious from the perusal of these letters, viz: The evangelical party in New England, are not sufficiently impressed with the enormity of Unitarianism; they are so much under the influence of the spurious charity of the times; and they have imperceptibly *slid*, if I may so express it, so far from the *Rock* on which the church of God is founded, that they stand upon a precarious foundation; and therefore, the weapons they bring against Unitarians, are, in a great measure inefficient. To illustrate. Unitarianism is downright Infidelity.—The Evangelical party are generally aware of the truth of this; and some of them have clearly proved it; but yet there seems not to be sufficient moral courage to deny openly and manfully their claim to the name of Christian; although it is not more manifest that 2 and 2 make 4, than it is, that either the Trinitarians are idolators, and consequently not Christians, or the Unitarians have rejected the Son of God, and of course *cannot* be Christians. But this inconsistency has evidently grown out of that detestable spirit which does not allow a man to be positive that his religion is nearer right than that of his neighbour, who differs from him. This spirit is itself the very essence of all infidelity; because the Great Shepherd of Israel says, *My sheep know my voice, and a stranger will they not follow.* The child of God *knows* in whom he has believed, and he testifies of that which he has *heard and known.* Religion with him is a matter of REVELATION, made externally by the word, and internally by the Spirit of God; and his *reason* is exercised to profit by the doctrines thus revealed, and not to sit in judgment upon them, pronouncing what is right and what is wrong; making himself the judge of the kind of religion most suitable to man; rejecting and adopting at will any portion of the testimony of God. There is something so inconceivably daring in that spirit of pride which so frequently inflates a poor, ignorant, sinful creature of a day to sit in grave judgment on the *propriety* and *fitness* of a revelation from God, as to cause a shudder to sober and enlightened piety. Hence, the man who *rests in the assured confidence* that God is his father, reconciled to him through the peace speaking blood of Jesus Christ, cannot be moved by the sophistry, and biting sarcasms, and bitter revilings of the enemies of truth. He knows they are the enemies of God, and of his righteousness; that not having been created anew

in Christ Jesus, the things of the Spirit are foolishness to them, because they have no spiritual discernment: And it should forever be remembered, that the religion of Jesus Christ is valuable to the souls of men just in proportion as it carries *assurance* home to the *understanding* and *judgment* as well as to the heart and conscience. It is the assurance that he is *right*, though all the world oppose him, that gives him an infinite superiority over the whole tribe of errorists, or half religious, half infidel professors. He knows what the gospel is, and if any come to him with another doctrine, he will not "bid them God speed." He knows in whom he has believed, and he *rejoices*; and this joy is all his own; the stranger intermeddeth not with it; because its possessor can neither describe it, nor impart it to others. Hence many have run into strange vagaries, and brought disgrace upon the cause of Christ, by attempting to lift the veil which, from the nature of things, must forever obscure from a third person the actings of mutual love that are carried on between the regenerated soul and the Spirit of God. His malignant enemies may gnash upon him with their teeth; he may be sawn asunder; his flesh may burn; but these things have no power to impair his joy; because, it "IS UNSPEAKABLE AND FULL OF GLORY." Therefore, when he is approached with the language of doubt and uncertainty, always in the mouths of heretics, he rebukes it sharply; and he will shun it as a pestilence.

It is necessary to caution the reader against the theological sentiments of these letters, wherever they may be incidentally introduced. Dr. Beecher, one of the most distinguished of the New England divines,—who is engaged in dealing heavy blows against the Unitarians, says,—“Many ancient Calvinistic authors have been superseded, as authorities, by later and better writers. Since the days of Edwards, and Bellamy, and Hopkins, and West, and Smalley, and the younger Edwards, the number of the transatlantic authors is small, whose authority has been relied on, upon points of doctrine. The New England Theology, as it has been called, having so modified the statement of many cardinal doctrines, as to render such authorities nearly obsolete.” These *modified statements of cardinal doctrines* have indeed rendered the *authority of the Bible* “nearly obsolete.” And it is in a great measure the cause of the Unitarian heresy in New England. We are no advocates for the sentiments of those who have gone before us, any farther than they are scriptural: but when the chaff of this age shall have been blown away, it will be seen that nine-tenths of these *modified statements* are nothing more than a covering for the grossest heresy; they lay its foundation, and they furnish materials for it to build upon.

In the course of these letters it will be perceived that there are three existing evils, which tend greatly to weaken the opposition making against Unitarianism in the New England states.

1. *Too much concession by the Evangelical party.* It is well known that they have surrendered to the Unitarians the doctrines of Christ's eternal Sonship, and the true nature of his atonement.

2. *Mistaken notions of their duty towards Unitarians.* They are not fully convinced that they should deny to Unitarians the appellation of Christian; but there seems to be an acknowledgment in various ways that they are in some way or other Christian brethren. They sometimes discuss the propriety of an exchange of ministerial labours with them. And it is well known that the Unitarians have succeeded in obtaining the controul of Harvard College; and in reference to this fact the orthodox say, "Until Unitarians will so far relax their hold upon it, as to give other denominations a *fair proportion* of influence in its instruction, council and government, they cannot expect other denominations to *unite* with them in its support." An Evangelical denomination has no business *uniting* with them for the accomplishment of any thing concerning religion; and the fact that they indirectly express a *willingness* to do so, proves that they are not evangelical.

3. *An inflated style of writing.* In proportion as the New England divines have "modified" the "cardinal doctrines" of Calvinism, they have departed from that "plainness of speech," or rather that modest and reverent diffidence in speaking of the sublime doctrines of grace, which are suitable to the meek spirit of the gospel. Too much importance is attached to mere instruments; the means are always to be used, but never to be rested in. Too much *honour* is given to instruments, and in the style of mere literary writers. Whenever they speak of men distinguished for their attachment to truth, and their labours in the cause of God, we hear such terms as follow:—"Names inscribed on the wreath of honour"—"Stars"—"noble array"—"worthy of immortal honour," &c. Now these terms applied by Christians to Christian men, do not correspond with the exclamation of the Psalmist,—"Not unto us, O Lord, not unto us; but to thy name, give glory."

The malady of infidelity is seated principally in the depravity of the heart; and it is not to be overcome by argument; nor by what the world calls a fine taste, or fine writing, or masterly eloquence; but by a greater manifestation of the *spirit* of the gospel. These flowers of literature, please the fancy and minister to the enjoyment of a corrupt heart, but they are always inimical to the gospel.

* These terms are all found in one article in the *Spirit of the Pilgrims*, the most able theological periodical published in the New England states.

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Hence so few, passionately devoted to literature, have been pious. It operates upon the mental faculties much in the same manner as intoxicating liquors do upon the physical. When the excitement is over, the mind has no resources left; and looks about eagerly for something to renew it; and in the mean time all relish for the sober realities of the eternal world are destroyed. If you follow one of these devotees of polite literature, or rather I should say, gormandizers of fiction, into the retirement of domestic life, your heart will be sick. And with the contributors to this vicious taste, the case is far worse. God is not in all their thoughts. Genius, human genius, is the god they worship. They live by the breath of adulation; they have their being in the huzzas of fools; and disappointment brings despair;* and then they sink to the silent mansions of the dead without hope.

Those who are set for the defence of the gospel should leave pompous declamation to theatricals, fiction to novelists, and fancy to poets. The gospel needs not the meretricious ornaments of a fashionable literature. These are the weapons used by the enemy. With smooth words and fair speeches he lays a snare for the simple. Hear the great champion of infidelity in these United States, Dr. Channing:

"We are reluctant to speak any thing connected with the sore and bitter irritations of these times. We would to God that good and sober men could be left to pursue their course more quietly. Our very souls are pained and sick of every day's story and every body's strife. May the time come, yet we dare not pray for its speedy coming, when humble and modest men of whatever name, may go to their graves in peace."

But hear him again when he had a different object in view:

"Men's understandings have been so debased, their moral sentiments have been so brutified, that they have not had enough sense or spirit, or knowledge of right and wrong, to lead them to ask, in what the absolute justice of a Calvinistic God might differ from the absolute justice of the Prince of Hell."

Dr. Beecher applies the following language to the above extracts from Dr. Channing:

"The words of his mouth were smoother than butter, but war was in his heart. His words were softer than oil, yet were they drawn swords.—There is a generation, O how lofty are their eyes, and their eyelids are lifted up. There is a generation whose teeth are as swords and their jaw teeth as knives."

A hideous figure of their foes they draw,
Nor lines, nor looks, nor shades, nor colours true;
And this grotesque design expose to public view;
And yet the daubing pleases!"

* "O how poor
Seems the rich gift of genius, when it lies,
Like the adventurous bird that hath out-flown
His strength upon the sea, ambition-wrecked—
A thing the thrush might pity, as she sits
Brooding in quiet on her lonely nest."—WILLIS.

With these few brief observations, we submit these Letters to the readers of the Monitor, under the conviction that they will be more useful as a matter of religious intelligence, than as a means of instruction in the knowledge of God, believing them to be *historically* accurate: though it is not unreasonable to suppose, that at some future day, when evangelical religion shall assume a higher and more commanding attitude, and when the truth as it is in Jesus, shall more generally prevail, that the causes of the introduction and progress of Unitarianism in the New England states, will be more distinctly traced, and its characteristics more clearly defined.

LETTERS ON THE INTRODUCTION AND
PROGRESS OF UNITARIANISM IN NEW
ENGLAND. NO. I.

Dear Sir,
Your favour of — was duly received, and your request, so kindly communicated, has been considered with much anxious attention. You express your astonishment at the great change of religious opinion and feeling which has taken place in some parts of New England, especially in and around the metropolis, within the last century, and wish me to inform you what has occasioned it, or how this revolution is to be accounted for. You are sensible, I suppose, that your request imposes on me no ordinary task; and yet, considering the source from which it comes, and my great obligation to him who urges it, I regard it as one which I am not at liberty to refuse. I only claim your candour and indulgence, while I endeavour to reply in the best manner I am able.

The change in the religious aspect of this portion of our country, which has taken place in the course of the last century, is indeed great. The first settlers of Massachusetts were strictly Orthodox in their religious character and views. They were Calvinists, in the sense in which this term was understood two hundred years ago.— Here, they planted their churches and established their University, and intended and hoped to promote and perpetuate their system of religion. And their religious system did continue and prevail, in tolerable purity, for a long course of years. But, alas! how changed now! How different the present religious aspect of things, from what the Pilgrims intended and hoped! In many of the churches, which were planted by their labours, and watered by their tears, the truths which they loved, and for the love of which they had suffered the loss of all things, are no longer taught. So far from it, they

are opposed and villified. Indeed, the very existence of the church is called in question, and its property and rights are taken away. And the University which they consecrated to Christ and his Church, has been for years a principal means of corrupting the church, and of divesting the divine Saviour of his deserved honours. The change is indeed great, and greatly to be deplored; and you wish to be informed how it has been introduced. 'What has occasioned it? What has prepared the way for it? What have been the steps of its progress? In what way can it be rationally accounted for?'

You are mistaken, my dear Sir, if you suppose I can answer you in few words, or can refer you to any single prominent event which has been the occasion of all this mischief. The change has been, not sudden, but gradual. It has been accomplished, in some of its stages, by slow and scarcely perceptible degrees. A variety of causes has contributed to produce it; and an answer to your questions, such as the case requires, and you are entitled to receive, must necessarily run back to remote events, and involve no inconsiderable portion of the religious history of New England.

I shall, first, go into a consideration of the more remote causes, which operated to deface the religious system of our fathers, and prepare the way for the introduction of Unitarianism; and next describe the manner in which this heresy entered here, and by which it has spread itself in the midst of us.

The circumstances of those who commenced the settlement of New England were, in many respects, peculiar. Having fled from the persecutions and corruptions of their native land, and come to this distant wilderness from purely religious considerations, they felt entitled to enjoy their retreat, without intrusion or disturbance from the enemies of their faith. They felt entitled to attempt here the erection of a *Christian Commonwealth*, constituted after what they considered the divine will of pattern. Accordingly, the church was, with them, the *primary* institution; while the civil power was regarded as a sort of appendage to the church, to be exerted chiefly for its protection and benefit. With this view, it was provided, from the first, that none should enjoy the right of *suffrage*, who were not members of some regularly established church.*

The peculiar circumstances of our fathers enable us to account for this enactment,

* See Colony Laws, p. 117.

though not fully to justify it. Their intentions were certainly pure, but the path of duty was as certainly mistaken; and from their mistake in this particular, a train of unhappy consequences followed.

The enactment of which I am speaking operated to the detriment of religion and the injury of the churches, in two different ways. In the first place, it held out a sort of premium for hypocrisy. It brought numbers into the church, who had no true love for it, and who entered it only for the sake of its accompanying civil privileges. They entered it from selfish and mercenary motives. Thus the churches were early corrupted; not, indeed, in essential doctrines, but by the leaven of unsanctified members, who had no spirituality, and whose hearts were averse to the holy truths, and precepts, and discipline of the Gospel. A root of evil was thus planted in the church, which would be sure to spring up in one direction or another, and spread abroad its disastrous shade, and scatter around its bitter fruit.

On the other hand, many, who either would not apply for admission to the churches, or having applied were refused, became the determined enemies of the existing ecclesiastical establishment, and exerted all their influence to injure and overthrow it. They complained loudly and incessantly of the disabilities under which they laboured, and, as early as 1646, petitioned, not only the courts of the colonies, but the British parliament, praying, as they say, in behalf of "thousands," that they might enjoy, with others, the rights and the privileges of freemen.

The enactment of our fathers, which has here been considered, and which tended so directly to corrupt the churches, and to excite opposition against them, was repealed sometime in 1662, soon after the accession of Charles II. to the throne of England.—But before the termination of this dispute, another difficulty arose, partly from the same source, and partly from the operation of other causes. In the frequent discussions respecting church order and government, the religion of the heart was too much neglected, and the special influences of the Holy Spirit were withdrawn; so that many of the children of the first settlers of the country, who had been baptised in their infancy, and who their pious parents had hoped would be early regenerated, and become members and pillars in the churches they had established, were found unwilling and unprepared to make a public profession of their faith. They were mostly persons of sober life, but

gave no decisive evidence of real piety.—Of course they could not conscientiously ask for admission to the churches, nor if they had asked it, could they have been received.—Consequently, they were not only deprived of the rights of freemen, but (what was inexpressibly more painful to their pious parents) their children were not baptised, and were likely to grow up without so much as a nominal connexion with the church of Christ. In this painful emergency, what was to be done? Was it right or safe to innovate on the established order of the churches, and admit persons to communion, without a credible profession of piety? Or was it safe to shut their posterity out of the church; deprive them of the privilege of Christian ordinances; and so run the hazard of the cherished vine which, with so many tears and so great sacrifices, they had planted in the wilderness, being wasted, if not destroyed? These trying questions were first started in Connecticut; and we can hardly conceive of the feeling and interest with which they soon forced themselves upon the attention of the colonies. They were discussed and decided at a meeting of ministers in Boston, in 1657. They were also decided in a general Synod, in 1662. In these decisions, which were substantially the same, the difficulty was rather evaded than removed. It was not determined that those who gave no credible evidence of piety should be admitted to the communion of the church; nor was it determined that they could have no manner of connexion with the church, and consequently that their children must remain unbaptised. A middle course was suggested and adopted; viz. "that it is the duty of those who are baptised in infancy, when grown up unto years of discretion, though not yet fit for the Lord's supper, to *own the covenant* made on their behalf by their parents, by entering therein in their own persons. And it is the duty of the church to call upon them for the performance thereof. And if, being called upon, they shall refuse the performance of this great duty, or otherwise continue scandalous, they are liable to be censured for the same by the church. And in case they understand the grounds of religion, and are not scandalous, and solemnly own the covenant in their own persons, wherein they give up both themselves and their children unto the Lord, and desire baptism for them, we see not sufficient cause to deny baptism unto their children."*

* Mather, Book v.

Such was the origin of infant baptism on the ground of what has been denominated the *half way covenant*. And here we have another instance of mistake, on the part of our honoured and pious ancestors.— Instead of labouring more abundantly for the conversion of their children, and looking to God with redoubled earnestness and faith for his Spirit and blessing; an expedient was devised, and much learned labour was bestowed to give it currency, tending rather to secularize the church, while it quieted the consciences of those who were living in acknowledged impenitence, living without hope and without God in the world.

The measure here considered, though sanctioned by a Synod, and recommended by the general court, was long agitated, before it was adopted. Indeed, I do not think it ever was universally adopted. Some of the most eminent ministers, as Mr. Davenport, President Chauncey, Dr. Increase Mather, &c. opposed it from the first; and the churches, in general, were more averse to it than their pastors. The practice of 'owning the covenant,' so called, was not introduced in Connecticut before the year 1696, though previous to this, it prevailed to a very considerable extent in Massachusetts.

The result of this measure was precisely what might have been anticipated. Most persons of sober life, when they came to have families, 'owned the covenant,' and presented their children for baptism. But the number of *church members in full communion* was small, and was continually diminishing. The church therefore was still in danger. Baptism was administered to great multitudes, while the Lord's supper, the other special ordinance of the Gospel, was falling into comparative neglect. In this trying and difficult posture of affairs, *another* innovation was attempted, which, indeed, had been agitated long before. It was alleged that the sacrament of the supper is among the appointed means of regeneration; that it is the duty of unconverted persons, regarding themselves as such, to come to this ordinance; and consequently that a profession of piety should not be required of those who offer themselves for communion in the church. This doctrine was strenuously advocated by Rev. Solomon Stoddard, a distinguished minister of Northampton, who was settled about the year 1670, and who died in 1729. "Mr. Stoddard's principle," says the biographer of Edwards, "at first made a great noise in the country, and he was opposed, as introducing something contrary to the principles

and practice of almost all the churches in New England; and the matter was publicly controverted between him and Dr. Increase Mather of Boston. However, through Mr. Stoddard's great influence over the people at Northampton, it was introduced there; and by degrees it spread very much among ministers and people in that country, and in other parts of New England."*

The operation of the views here considered was to increase the number of communicants, but to depress still more the vital energies of the church. It was well said by the great Dr. Owen, that "the letting go this principle, that particular churches ought to consist of *regenerate persons*, brought in the great apostasy of the Christian church." I have no doubt that "the letting go this" radical "principle" in New England, in connexion with the causes previously mentioned, tended directly and eminently to prepare the way for "the great apostasy" here, for the origin of which we are now inquiring, and which we have so much reason to deplore. The churches came to consist very considerably, in many places, of unconverted persons; and not unfrequently of those who regarded themselves as unconverted, and who came to the Lord's table as a means of regeneration.

And when the door was once opened for persons without piety to enter the church, there was no let or hindrance to their entering the ministry. And between the years 1680 and 1740—50, it may be feared that many of this description did enter the ministry. They were grave men, in speculation Orthodox, or *moderately* so; and performed their customary ministerial duties with much regularity; but their preaching lacked point, and earnestness, and application; their devotional services lacked warmth and unction; their labours were not blessed of the Holy Spirit; their people slumbered; the tone of religious feeling and sentiment was sinking; and true godliness seemed fast retiring from the land.

It deserves also to be considered, in this connexion, whether the manner in which, for more than a century, divine institutions were supported in New England, had not a tendency to hasten that deep and melancholy declension of which we are here speaking. No doubt, many advantages result from the regular and uniform system of taxation for the support of the gospel, which was then in force; but the thought has often occurred, whether the existing state of

* Works of Edwards, vol. i. p. 65.

things did not assume too much the appearance and the character of religious establishment, and whether its tendency was not to induce security and slumber on the part of ministers and churches, and a reliance on the civil arm, rather than on the Lord of Hosts.

At the period of which I now speak, there were occasionally seasons of special awakening; but these were few, and insulated, and 'far between.' A depravation of morals was much complained of, and frequent attempts were made, in Synods and otherwise, to promote reformation; but the means adopted did not reach the state of the disease, which continued to rage with increased violence. So alarming had this declension become, in the days of Cotton Mather, as to lead him to declare, 'that in forty years more, should it continue to make progress as it had done, convulsions would ensue, in which churches would be gathered out of churches;'—a prediction afterwards most strikingly verified.

It would be easy to pursue the train of thought here suggested, but you must allow me to pause for the present. We have already discovered a fearful declension in New England, and have considered some of the causes which evidently led to it. A farther attention to the subject will show how this declension operated to prepare the way for the introduction and progress of Unitarianism.

In the meantime, believe me yours, &c.
INVESTIGATOR.

REVIEW.*

EVANGELICAL CHURCH JOURNAL, *edited by Dr. E. W. Hengstenburgh, Professor ordinarius of Theology in the University at Berlin. Vol. I. No. 1. July, 1827. Published by Lewis Oehmigke.*

THE Protestant Church can never forget that Germany was the birth place of the Reformation. When more than Egyptian night was spread over all the countries of Europe, and the inhabitants lay wrapt in the most profound slumber which magic and soporific spell of the Vatican could bring upon them, then the star of Luther arose, and shot its rays athwart the gloom. The mists of night began gradually to disappear. Some, here and there, were awakened by the light which was beginning to gleam, and roused up to action. But ere

* A few paragraphs of this Review have been omitted, as they did not appear to contain any thing but what is either implied or expressed in others.

this star had advanced to its zenith, whole nations were put in motion. It spread its cheering light over Germany, Switzerland, many parts of France, over Denmark, Norway, Sweden, England, Scotland, Ireland; and even portions of Austria, Hungary, Italy and Spain itself were illumined by its beams.

The star of Luther has long since sunk below the horizon. But it did not set in darkness. It left a flood of glory behind, which brightened the face of the whole heaven. Its beams have kindled up a galaxy of light in the firmament, which has continued to shine until the present hour. This has, indeed, sometimes waxed and waned, but never suffered a total eclipse. It will never more be quenched, until the luminary of day shall be blotted from the skies. It will continue to shine, brighter and brighter, unto the perfect day; when all nations will feel the genial influence of its rays, and darkness being chased from the earth, and gross darkness from the people, the whole world shall be filled with light and glory.

This is no visionary reverie of enthusiasm. He who hath begun the good work will perform it unto the day of Jesus Christ. We do believe, and we have good authority for believing, that Zion will arise and shine, that her light will come, and the glory of the Lord arise upon her; that nations will come to her light, and kings to the brightness of her rising; yea, that all the ends of the earth will see the salvation of our God. Nor have we any doubt, that the glorious Reformation, begun by Luther, and still diffusing its influence wider and wider, was destined by heaven to prepare the way for the final diffusion of true Gospel light among all the nations of the earth.

That interesting country has never ceased, since the days of Luther, to produce many able and enlightened defenders of the true principles and doctrines of the Reformation. It were easy to make out a long list of names, to be inscribed on the wreath of honour which adorns its head. But our present design does not admit the performance of so greatful a task, and we must pass them by in silence.

But with all their excellencies, some defects were mingled. As reasoning theologians, they were, we had almost said, of the sect of Aristotle. The philosophy of the Stagyrte had for many centuries exercised an unbounded influence over the forms of logic, and the modes of reasoning, employed in every kind of treatise, to whatever department it belonged. The angelic doctor, also, Thomas Aquinas, one of the most acute

of all the metaphysical and hair-splitting theologians who have ever lived, although a Romanist, was yet studied and admired by all the Protestant divines, who made pretensions to the higher acquisitions in theology. The applause and study of Aristotle was unbounded and universal. How was it possible, that the theologians of Germany should escape the general infection of the age? It was not. They did not escape. The fruits of this infection appear in all the works which they composed. It is, in many of them, carried so far as to become almost an object of loathing, to readers of taste, educated in the more simple and intelligible principles of the logic and metaphysics, which are taught among us, at the present day. Theology, or the science of religion, as developed by them, is not a simple, connected, intelligible system of truths, few and plain, which all men may in some good measure see and comprehend; but it is a piece of the most complex machinery which can well be thought of. No common eye can trace and distinguish all its parts. Only a connoisseur from the school of Aristotle, can analyze it, or even comprehend it. The ten categories are not only applied, but even multiplied. The whole doctrine of *essence* and *attribute*, in all its consequences as deduced by the old metaphysicians, and in all its ramifications, is applied to the spiritual beings, about which religion is conversant. A student of their works cannot even divine their meaning, in many places, until he becomes well versed in all the tenuous and minuscular logic and metaphysics of the genuine scholastic ages.

Such was the uninviting form, in which the fashion of the times induced these great and good men, for the most part, to present their works to the world. But this condition of theological science was too constrained and unnatural to continue long. The Gospel, which was designed for the benefit of Hottentots and Hindoos, and Sandwich Islanders, as well as for the philosopher and the divine, could not long wear this stiff, and uncomfortable, and unwieldy dress, which by mistake had been put upon it. There was danger in the experiment of so representing a simple religion. The philosophers of the age learned to scorn; the common people to look on theology as too deep and abstruse for them to meddle with. An all-wise and over-ruling Providence, in kindness to the church, prepared the way for this cumbrous dress to be rent off, and the original simplicity of divine truth again to make its appearance.

It was, however, one of those mysterious events, which He, whose ways are unsearchable, sometimes brings about, one might almost say, in order to exhibit his sovereign prerogative to bring good out of evil. So it is in the kingdom of nature.—The earthquake, the volcano, the hurricane, the tempest, are all instruments of chastising men, and of convulsing the natural world; but it is past a doubt, that all have their use in the great system which the Almighty is carrying into effect, and that ultimate good is accomplished by them.

The last generation of theologians in Germany, witnessed a shock not unlike to these, in the element in which they moved. Semler, who was first colleague, and then successor of Baumgarten at Halle, in the theological chair, was the great instrument in bringing about the mighty revolution, which has taken place in Germany. He was a man of vast and various learning, of distinguished genius, of daring speculation, of enthusiastic fancy, of bold and fearless adventure upon the ocean of conjecture, and withal, of such profound acquaintance with the metaphysical theology of the day, that he knew where all its weak points lay, and consequently knew where to make his attacks in the most successful manner.

Not long after he became sole occupant of the chair of theology, in Baumgarten's place, he commenced his attacks. The first assaults were made upon the sacred criticism and exegesis of the times; and here, there was indeed a naked exposure to his assaults. Of course, he triumphed in his onset. His books spread wide through all Germany, elicited unbounded attention and discussion, and excited all, who were before growing uneasy under the load of metaphysical distinctions, which had been inadvertently and injudiciously imposed upon them, to throw off this load and set themselves at ease.

Semler was not wanting in the power of discerning how he might employ the diversion thus made in his favour, to the most advantage. He pushed on with great ardor, and urged the conquests he had made, so as to give him still farther advantage.—For nearly forty years he waged incessant war with the systems and principles of his predecessors, and died apparently in the arms of victory. But before his death, he had raised up a multitude of others, who took sides with him, and entered warmly into the great contest. With no less learning than he, united with far more taste, and system, and patience, and wariness, many

of them pushed the conquests that he had begun, until a victory almost complete, appeared to be gained. Eichhorn, and Eckermann, and Herder, and Gabler, and Bertholdt, and Ammon, and Paulus, and Staudlin, and Justi, and a multitude of other theologians and critics, enlisted in the cause of Semler, and many of them spent their lives in promoting it.

The consequences have been most appalling. Never before did evangelical religion suffer an assault from such combined and exalted talent, and such profound learning as to all objects of human science.— Nearly every university and gymnasium in Germany has been won by this party; and almost all the important, and nearly all the popular publications, have been in their hands, these thirty years or more. So completely has this been the case, that the celebrated Gesenius, in making out, some years since, a catalogue of the various religious and critical Journals, published in Germany, mentions as a rarity (*Seltenheit*) *one* among all, which defended the *supernatural inspiration* of the Bible. To the immortal honour of the Tübingen theologians, Storr, Flatt, and their associates, this was published there.

So it has continued to be, even up to the present time, or at least, very nearly up to this time. All the Reviews were in the hands of the Naturalists and Neologists.*— Did any evangelical writer publish a book; if it were very able, it was passed by in silence; if it were liable to attack, it was hunted down at once. The victory seemed to be completely won; and the principles of Luther to be almost eradicated from his country. The notes of triumph were echoed from every quarter, while the opponents of evangelical truth exulted in the hope that she had fallen to rise no more. Ministers and people, noblemen and peasants, princes and subjects, have united in the song of triumph, chaunted, as it were, at her funeral. While the humble and trembling believer in Jesus, who trusted in the precious assurance that all Scripture is given by inspiration of God, was weeping in secret places, for fear that the doctrines of the Reformation were no more, and that piety had taken her flight from the earth along with them; and, while he was prostrate in the dust before Him who seeth in secret, and asking, with deep sighs, O Lord, how long? all was exultation and triumph without. Nor could he appear, in the face of open day, as

a follower of the great Reformer, without having the finger of scorn pointed at him, or the laugh of contempt directed toward him.

But during the time of the greatest apparent triumph of Naturalism in Germany, there never was a season, in which there were not some, in every province, and in almost every town, who mourned over the fall of the Reformation doctrines. Here and there a solitary Professor in a university; here and there a pastor in the humble villages and parishes; was to be found, who wanted nothing but sympathy and a few rays of hope for encouragement, to draw him out, and make him bold, in the same cause which Luther pleaded. A Reinhard, a Knapp, worthy of apostolic days, a Noesselt, a Morus, a Storr, a Flatt, a Titmann, still lived, and studied, and prayed, and lectured, and acted, and wrote; but their voice was drowned amid the din of the exulting multitudes, goaded on by powerful and energetic and learned leaders, and encouraged by princes and potentates.

Such was the state of things for some twenty years or more; when the pastor Harms, at Kiel, raised the note of alarm so as to be heard over all parts of Europe, which professed to be following in the steps of Luther. In the year 1817, the third grand centennial jubilee from the time when the Reformation began, (a most opportune season for his purpose,) he published to the world a new edition of the celebrated *Theses* of Luther, which embrace all the fundamental principles of the Reformation proposed by him, and added some of his own, with appropriate remarks on the whole. The book spread far and wide, in spite of every effort to check the diffusion of it. Harms was laughed at, ridiculed, called enthusiast, treated with contumely, argued against, but all to little purpose. *Lutherans* were appealed to by him, and their obligations to know in what *Lutheranism* consisted were so powerfully urged upon them, that many admitted the claim. Others scorned, because Harms was neither a Professor in a university, nor a man of distinguished learning. But of those who did examine seriously the *Theses* of the great Reformer, some became convinced, in earnest, that they had indeed abandoned the ground of the Reformation. From that day to the present hour, a counter-revolution, in favour of the principles of the real evangelical church, has been going on in Germany; and, as we shall see by and by, it is now beginning more openly to break out, and to shew a formidable array against the adversaries

* That is, the advocates of the new theology.

who have been triumphing at their success, in banishing from the country of Luther, the sentiments which he avowed, and which he defended at the hazard of his life.

But we must stop a moment here, for the sake of some remarks, which we cannot refrain from making, upon the deeply interesting facts that are now before us.

Nothing can be more evident to an intelligent and thorough reader of such books, as give a true and circumstantial account of the great revolution which has taken place in Germany, than that the defects in the manner of teaching and presenting the science of theology, which were connected with the reigning modes of study and instruction in that country, contributed exceedingly to the triumphs of the Neologists. Semler had been educated in all the formal, logical, metaphysical, Aristotelian hair-splitting of his predecessor Baumgarten, and others before him. He even published the system of Baumgarten, with a most learned preface, in which he gives a very instructive history of the most important Christian doctrines. Semler had imbibed, in the course of study necessary to write such a preface, a strong conviction of the ever varying and often contradictory nature of human opinions. He saw, (what every man of any age and country must see, who examines for himself, and does not believe on the credit of another,) that nothing important, in respect to distinguishing doctrines, can be proved from the ancient Fathers, inasmuch as real unanimity in the manner of explaining hardly any important points, can be found among them. He transferred this principle to the modern systems of theology. He began to examine how Aristotle had contributed to their form. He betook himself to the critical study of the Scriptures. Here he found still greater deficiencies.—Whole masses of texts had been brought forward as witnesses, which, on examination, he found not to have testified as they had been understood to do. He was disgusted at this. Revolt succeeded disgust. From warm and enthusiastic attachment to the theology of Baumgarten, such as he felt when he published his system, he went over to the opposite extreme, and broke down all restraint, and overleaped all bounds. From attacking the school theology of modern days, he advanced to the Biblical authors themselves; and applying to them the doctrine of *Accommodation*, (that is, a principle of interpretation, which represents a writer as merely speaking in accordance with the prejudices of those whom he addresses,) he ex-

plained away every vestige of orthodoxy, which could apparently be found in any part of the Scriptures.

Such are the unhappy consequences of loading the simple and plain principles of religion, with a drapery which is foreign to their nature, which always sits uneasy, and which, whenever it is thoroughly examined, will be cast off with more or less violence. Such is our corrupt nature. We go from one extreme, far, very far, into the opposite. So did the revolutionists in France. They had reason, good reason, for complaint.—They were oppressed. But when they burst the chains of oppression, they exulted not only in their liberty; they triumphed in their licentiousness. In another department of action, Semler did the same thing. The same laws of the human mind, the same imperfection of our nature, led him into such an error. The ardor of contest, the keenness with which he felt the reproaches that fell upon him, when he first set out in his new career, and the pride of victory, urged him on, until there was no retreat, and to conquer or die, seemed to him the only alternative.

Educated as he had been, we have seen that he was intimately acquainted with all the weak places in the citadel, into which his opponents had thrown themselves. The keen sighted coadjutors, which his powerful writings had raised up, soon learned from him where to deal their blows; and thus, by degrees, the doctrines of Luther became a general object of rejection and even scorn, because the costume imposed upon them had been repulsive and cumbersome.

We do trust, that the great Head of the church has taught, by these events, all who love his simple truth, as he has revealed it to men, to guard well against exposing it to rejection and scorn, by superadding too much costume of their own invention. There can be no rational objection to *systems* of theology. They are altogether desirable, and in a certain sense necessary, for a correct and extensive view of theology *as a science*. They are of real importance to theologians by profession. But let these systems be *BIBLICAL*. Let them be founded on an interpretation of the Scriptures, which will withstand all the assaults of critical investigation, not on *a priori* reasoning, deduced from the reigning philosophy or metaphysics of the day. Otherwise, some Semler will, sooner or later, make his appearance, and, not content with blowing away the chaff, will, along with it, throw away the wheat.

The few able and undaunted adherents in Germany to the real doctrines of the Reformation, have been, step by step, retreating from all the old ground of metaphysical school theology, and coming, for these twenty years, gradually, and at last, fully, upon the simple ground, that THE SCRIPTURES ARE THE SUFFICIENT AND THE ONLY RULE OF FAITH AND PRACTICE. And why should not God's word deserve more credit, than that of fallible men?

In the mean time, the system of their opponents has greatly changed. At first, much regard for the Scriptures was professed by them; and the Bible was set in opposition to all the human systems then in vogue in the church. But the sense of the Bible was every where to be made what they wished it to be, by virtue of philosophy and the doctrine of *accommodation*. But when the old school systems were given up by the defenders of true evangelical principles, because of their repulsive form, and their defective exegesis, and the Scripture was solely appealed to in support of these principles, and that on acknowledged maxims of exegesis, then the ground of opponents began to be shifted, as one might easily suppose. The next ground was Naturalism, under the gentle and alluring appellation of *Rationalism*. This is now the altogether prevailing system of the Neologists. The reigning heresiarch in this new kingdom, (new in name, not in reality,) is Dr. Wegscheider, present professor of theology at Halle-Wittenberg; whose *Institutiones* exhibit not only all the arguments employed by Hume against the possibility of miracles, but many more superadded. It is enough to say, that the book has had unbounded popularity, and gone through seven or eight large editions in the course of a few years, to shew what the reigning passion of the day is, in the interesting country, which gave birth to the most important Reformer of modern times.

Since the publication by Harms, mentioned above, the friends of the evangelical cause, who before were, for the most part, lying on their faces in the dust, have begun to gather up themselves, and to strive for the attainment of an erect position. Several periodical works have been engaged in by them, and unexpectedly found more support than was anticipated. Schwartz, Professor at Heidelberg, has, for some time, published a thoroughly evangelical work, with much success. Occasional volumes, pamphlets, and even systems of divinity, have appeared, which are decidedly of the

evangelical cast. The king of Prussia, who is generally understood to be in favour of the genuine principles of the Reformation, has gathered around him, and placed in his celebrated university at Berlin, and in the pulpits in that city, some of the most learned and powerful men in Germany, who are altogether on the evangelical side. He has recently sent one of these to Halle, very much against the wishes of the Naturalists there, to fill the place vacated by the death of the truly apostolic and excellent Dr. Knapp. Since the death of this last mentioned veteran in theology, his Lectures, (read for some forty years or more, and corrected and enlarged more or less at every reading,) have recently been published, and exhibit a body of Scriptural Divinity, which we hope and trust will ere long come before our public. The work is not, like that of Storr, broken up by notes, illustrating bare propositions; but is continuous, judicious, deep, warm hearted, and well worthy of perusal and study. The exegesis is of the most fundamental kind, and will stand the test of trial.

In this state of things, the noble corps of defenders of evangelical sentiment at Berlin, felt that it was time to make an open demonstration, once more, in behalf of the cause of the Reformation, in the face of all Germany, and of the world. Communication with others of like sentiment confirmed this opinion; and the Magazine, whose title stands at the head of this article, is the first fruits of their labours.

The work is designed for the learned and the unlearned. It is to contain pieces of a high wrought character, and much that is popular and adapted to all classes of readers. But we shall give more satisfaction to our readers, if we lay before them the Prospectus of the work itself, prefixed to the first number, which now lies before us. We shall give it in a free translation.

The influence of Journals, in the formation and direction of opinions at the present time, is universally admitted. The more certain this is, the more is it to be lamented, that the Evangelical Church* has hitherto had no organ of this kind, which was devoted to establishing and maintaining with strenuous uniformity, Gospel truth, as it is taught in the Holy Scriptures, and received from them into our Creeds. Neither has any publication of this nature exhibited clearly the distinction between evangelical doctrines and those of an opposite cast; nor is there any one, which, by communicating information respecting the state of the church in all countries, and of Missionary operations, with their effect upon the heathen, has labored to

* This is the appropriate name of the Lutheran Church in Germany.

waken a lively sympathy in the affairs of the church, and a conviction that there is a real unity of purpose in all who love the truth. The undersigned, therefore, yielding to often repeated solicitations, and relying upon divine aid, has undertaken, with the co-operation of no inconsiderable number of theologians who are entitled to respect, the publication of an evangelical journal, under the title of *THE EVANGELICAL CHURCH JOURNAL*.

It will commence with the first of July. It will not be devoted to any party, as such; but solely to the interests of the Evangelical Church. To those who have attained to a lively and established belief in the truth of Gospel doctrine, it will afford the means of improvement and of edification. It will lift up a warning voice against the various errors, which, at all seasons of great religious excitement, are apt to arise, even among those who in the most important respects have embraced divine truth. It will strive to promote in individuals the feeling of unity both with the Evangelical Church, and with the Christian church in general. It will endeavour to promote a general union among all the true members of the Evangelical Church.

In particular, it will be an object with the *Evangelical Church Journal*, to have respect to the wants of those, who, being in readiness to embrace the truth, know not where they must seek for it, nor where they can find it. A sense of such religious wants is now beginning to be powerfully awakened; the more powerfully, in proportion as the necessity of a belief in Revelation is felt.

Many, however, of those who are honestly seeking after truth, remain in a constant state of fluctuation, because they are afraid of going from one extreme to another. The *Evangelical Church Journal* will strive to remove the prejudices, which have led them hitherto to make opposition to the truth; to clear up their perplexed views; to make a plain distinction between evangelical Christianity, and the manifold departures from it; and to direct their views to the signs of the times, and make them better acquainted with the memorable events in respect to the church, which are taking place in the neighbouring, and in foreign countries.

The Editor hopes to attain these ends in the best way by distributing the contents of this Journal in the following manner, viz:

I. ESSAYS. These are divided into four classes. (1.) Essays on important passages of Scripture, exhibiting an interpretation of particular places that are difficult, and also of larger portions, which, at the present time, are entitled to peculiar consideration. (2.) Representations of true evangelical doctrine, in opposition to the widely spread errors of our times, in regard to faith and practice; instruction respecting the true nature of the Christian church, and its developement in the world, &c. (3.) Communications pertaining to the department of ecclesiastical history, in regard to the most ancient times, so far as these may have a bearing upon the present times. Sometimes copious extracts will be admitted, which are taken from books that are inaccessible to the great mass of readers. Communications of this nature, however, will not be mere lifeless extracts, but will be introduced and accompanied with appropriate remarks, which will adapt them to the present time. (4.) Theological Essays of a practical nature, made by such as have the care of souls committed to them, and the experience derived from the discharge of their official duties.

II. LITERARY NOTICES. These are not to be learned reviews simply, but critical notices of, and extracts from, the more important books; and this, not merely of books which have recently made their appearance, but of those writings which have been forgotten, and deserve again to be brought into notice. This department will also contain warnings against worthless and dangerous books, that have become current.

III. HISTORICAL INFORMATION. This will respect the history of the Christian church, at home and abroad. It will exhibit biographical notices of persons worthy of particular regard, who moved in a larger or smaller circle; historical communications respecting the external condition of religious parties, and of their relation to each other; missionary intelligence, not with the design to supply defects in Journals devoted to this purpose; nor to supplant them, but partly with the design of giving general and compressed views of these subjects, and partly to exhibit those characteristic and individual sketches, which are conspicuous, omitting all useless repetitions and mere indistinct representations. In a word, the intention is to communicate whatever may be of interest and importance to the Evangelical Church. The materials for such intelligence will be drawn, partly from correspondents at home and abroad, and partly from various works and documents appropriated to such a purpose, which are published in Germany, France, England, Scotland, and America.

That the tone of the present work will be somewhat exclusive, follows of course from the preceding representation. Only those can expect to have a part in it, who have an established conviction respecting the fundamental truths of revealed religion. Still, all variety of views, among those who belong to the same Christian community, will not be excluded. It appears altogether desirable, that there should be an animated interchange of views among those who hold fast the fundamental truths of the Gospel. The publishers of this Journal deem it very important to afford every facility in their power, for the accomplishment of this.

All those, who feel a sincere inclination to contribute to the design of this Journal, are invited to do it by the publishers of the same; who are satisfied that the object in view can never be accomplished, except by the united efforts of many, who devote their strength to the service of God. The larger contributions will in all cases be considered as having a claim to pecuniary remuneration, unless this is expressly declined.

Although the object of the *Evangelical Church Journal* is simply to inculcate what is true, and to build up rather than to pull down; yet, as the Gospel from its very nature must encounter opposition, disputation cannot altogether be avoided. Still, it will conduct with forbearance in judging of individuals, and as far as possible, avoid all personalities. Remote from all bitterness, it will shew by its example, that unwavering conviction in respect to evangelical truth is altogether consistent with mildness and affection, such as the Gospel demands of those who acknowledge its obligations. At the same time, it will point out to all such, the source to which they must go in order to learn these important virtues, and from which only they can derive them.

Such is the prospectus of this very interesting publication; one which we might, with a few alterations, adopt as a preface to

our own: We cannot hope, indeed, to rival our brethren of the land of universities, in the extent and variety of their literary, and critical, and exegetical, and antiquarian researches and essays. But feeling ourselves to be, in several respects, situated very much as they are, we would go hand in hand with them, in the great principles, which they have thus so plainly and so boldly announced to the world.

"Among my fellow labourers," says Dr. Hengstenberg, the Editor, "I am permitted to name Dr. Neander, Professor in the university of Berlin; Dr. Strauss, court preacher at Berlin," (mark this;) "Dr. Tholuck, Professor at Halle-Wittenberg; Dr. Heubner, Professor at Wittenberg; Drs. Hahn and Lindner, Professors at Leipzig, and also Dr. Heinroth, at the same university; Dr. Von Meyer at Frankfurt on the Mayne; Dr. Scheibel, Professor at Brieslau; Dr. Steudel, Professor at Tübingen; Dr. Th. Krummacher, at Bremen; Dr. Olshausen, Professor at Königsberg; and Dr. Rudelbach, at Copenhagen."

Of the work itself, which they stand pledged before the public to maintain, (three numbers of which have come to hand,) we shall have occasion to say more hereafter, and to present specimens of it to our readers, which will enable them to judge for themselves, both of the spirit and of the ability with which it is conducted. We shall employ the brief space which can be allowed us at present, in some closing remarks on what has been laid before our readers, in the preceding pages, designed to prevent any misapprehension of our true meaning, and to shew that the friends of Gospel truth here have a deep interest in the undertaking of our German brethren, and that we have much reason strongly to sympathize with them.

When we have spoken with implied disapprobation, of the old systems of theology in Germany, the attentive reader will perceive, that it is of the *costume*, not (if we may so express ourselves) of the *person*.—Let any one take up the *twenty two* quarto volumes of Gerhard's *Loci Theologici*, (the great Coryphæus of the Lutheran systematical writers,) and he will see, by opening the book at a venture, what we have aimed to express. The mind is overwhelmed with the infinitude of divisions and subdivisions. It is grieved by frequent offences against the laws of sound exegesis, which appear in the introduction of irrelevant witnesses from the Scriptures. It is even disgusted with the heaps upon heaps

of metaphysical chaff, which is not only scattered over the wheat, but often mixed among it. Must it not be difficult to read with pleasure, when we are constantly exposed to such emotion? It is only those, for the most part, who have introduced metaphysics, by a *priori* argumentation, into their system of theological truth, and made them an essential part of it, and who are better prepared, in this way, to say what the Bible *ought* to mean, than what it does mean; it is almost only such, that will read systems drawn up in this manner, with satisfaction. Good taste is revolted by them. Simple, scriptural inquiry seems to be overwhelmed, by the immense mass of other questions, which are forced upon the reader.

When theological writers compose in this manner, they are preparing the church for disquietude and for revolution. There never will be wanting, sooner or later, some bold and independent inquirers, who will raise a breeze to scatter the chaff; and well will it be, if this breeze does not increase, until it becomes a tornado, and carries away the wheat also. There is no calculating where a revolution will stop, when it begins from causes of grievances like these.

It was, however, a most deplorable mistake in Semler to urge on the reform, (as he would fain have it,) in the manner, and to the extent, which he did. What was the offence of the old theologians? Was it any real departure from the doctrines of the Reformation? This is not pretended.—What then was it? Why, it was mixing a great deal of chaff along with the grain which they presented, and bidding you regard the whole as grain. We might well say, as standing fast in the liberty wherewith Christ has made us free, and as professing to receive "the Scriptures as the SUFFICIENT and ONLY rule of faith and practice," we will not receive the chaff for the wheat. But is it wise, is it becoming, to throw away the whole? Because those great and good men, who wrote in the manner that has been described, participated in the general faults of their day, as to style, and as to the *mode* of treating the subjects which they discussed, it is surely not the part of candor, and of just regard to real and distinguished merit and piety, to treat them with indifference, and even with contumely. Such, however, has been the injustice which they have suffered from the present age. No language scarcely is sufficient, to express the contempt which many feel for them. For ourselves, we cherish a state of mind totally diverse from this. All

the combrous dress, with which they have unwittingly loaded theology, we would throw off, without any scruple. Simple, biblical theology is all we want, and all we ever can have which will be stable. All that rests upon the philosophy and metaphysics of the day, must forever be as fluctuating and inconstant as men are.

Every weak spot, in the whole building of the Reformation, has now been spied out, and assaulted, by the keen-sighted, active, energetic, and powerful enemies of evangelical truth in Germany. It has been, indeed, tried as by fire. The wood, hay, and stubble in it, have, we trust, been burned up; but the solid materials all remain. The God of truth has made these of elements, which resist all assault or decay. He has taught the friends of his Gospel, by the awful castigation which they have received, how dangerous it is for them to mix their philosophy with his word. He will have men, whom he has made, and sanctified, and redeemed, to exhibit simple confidence in his declarations, and not to rest on the wandering speculations of imaginary reason, and boasted human philosophy. Sooner or later, in every country, he will chastise those who set up human authority above his word, and who attach principles and nice distinctions to his Gospel, with which he never meant it should be cumbered.

We trust our readers will see where we stand, in regard to old and new theology. In a strict sense, theology, as true doctrine, is, and ever has been, one and the same. But the *modes* in which men have developed it, have been very different, at different times. Some of these are much less entitled to approbation than others. For ourselves, the simplest and most Scriptural method, as remote as may be from all the reigning metaphysics of the day, (which are perpetually changing,) will ever be the subject of highest approbation. But we should be among the very last to cast away, to despise, or to load with contumely, the older writers of theological systems, because the costume, which they have put on, differs from that of the present age.

We trust, after so ample a declaration on this subject, that we shall not be misinterpreted nor misunderstood. We have only to add, that the awful experience of Germany makes us devoutly wish that the teachers of religion in our country may none of them expose us to a like revolution, by insisting upon mingling wheat and chaff together, and making the whole pass for *bona fide* wheat. The experiment is too fearful

a one. The consequences should be well weighed. The enemies of evangelical truth are active, vigilant, eagle-eyed, all-intent on its overthrow, and some of them are able and learned. We must not expect that any breach in our walls will remain unespied or unattacked. The closer, then, we keep to the Bible, the more simply we keep there, the better for the cause and the better for us. The whole dispute, then, will soon turn upon one single pivot, as it now does in Germany. And then our ground of contest will be clear, and we shall no longer combat with such as assail us from behind the trees, the bushes the fences, and from cavities in the earth, so that we scarcely know which way to turn, in order to make the most effectual defence.

We congratulate our readers, and the church of God in this country who are contending for evangelical truth, on the prospect that the question is here soon to be, Whether the Bible is indeed an inspired book, and its decisions final and authoritative in the Christian church? The time has been when a suggestion of this nature would have brought down a storm of obloquy upon the man, who dared to venture on making it. The time now is, when some of the younger, bolder, more thorough-going, more open-hearted young men, and a few of the older ones, do not hesitate, when among the *initiated*, to answer the question above in the negative; nor do some of them hesitate even to preach what implies a negative, although they are somewhat guarded in their assertions, on account of the yet remaining *prejudices*, (as they style them,) of their hearers, or at least of a portion of their hearers. These open-hearted men, (whose sincerity we do not feel at all disposed to question, and whom we, on every account, respect far more than we can those who are not bold and honest enough to make an open profession of their belief,) only need a little more of a common centre around which they may rally, some able, and learned, and fearless defender of their cause, to come out with an entirely open face, and avow substantially the Naturalism, which Dr. Wegscheider now teaches at Halle-Wittenberg. Some of the opponents of evangelical truth may strenuously deny this; they may even raise a hue and cry against us, as slanderers of great and good men. But we have measured our ground here. We know where we stand, what we speak, and whereof we affirm.—The journals and periodicals of the day, devoted to pulling down the edifice of evan-

gelical belief, may make an outcry, as they have learned abundantly to do, of late.— But we give them a word of caution on this subject; which is, that it is not expedient for them, at least for some of *theirs*, that we should be obliged to verify what we have said above, by appeal to *individual* facts. This, they well know, we can do; and we assure them, we shall not fail to do it, in due time.

Our friends, we trust, will all rejoice, that powerful coadjutors are raised up, in the native land of the Reformation, to the great cause which we have espoused. Sympathy with them we cannot help cherishing. We are embarked in the same cause. We are, in very many respects, placed in the like circumstances. We have the spirit of unbelief to contend with, although it is, as yet, less open. We feel encouraged by their example; and we doubt not we shall have their sympathies. Let us strive to keep peace with them, in the arduous contest.— And if, after all, neither we nor they live to see all the fruits of our toils, and struggles, and sufferings, we shall at least indulge the hope, that our successors, of whose triumph we entertain no doubt, will say of us, when they visit our graves, and call to mind our history, *E magnis exciderunt ausis*.

The Articles of the SYNOD OF DORT, and its Rejection of Errors: with the history of events which made way for that Synod, as published by the authority of the States-General; and the documents confirming its decisions. Translated from the Latin, with Notes, Remarks, and References,— by Thomas Scott, Rector of Aston Sandford, Bucks. Octavo, pp. 185. London, 1818.

“He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him.”—Prov. xviii 7.

“Judge not according to the appearance, but judge righteous judgment.”—John vii. 24.

Audi alteram partem

THE name of Dr. Scott is in all the churches, and his Commentary on the holy Scriptures in not a few families. It may be said that he headed the evangelical party in the established church of England; though it was for a long time doubtful what were his *precise* sentiments on some of the fundamental doctrines of grace. But whatever doubts may have existed on this point, the work before us has clearly removed them. He has left a testimony that cannot be mistaken, and we hope will be felt. His humility, and his piety, having been unquestionable, his popularity was, during his life, and still is, great among most of the different denominations, that can lay any claim to evangeli-

cal sentiments; and it is not unreasonable to hope, that this last, though not the least important work of Dr. Scott, may have a salutary effect upon a large number of “modified” Calvinists, who will not stop to listen to one that has not some claim to their attention apart from the doctrines he brings. We regard this work as better adapted to the peculiar exigency of the times, than any other modern work we have seen; and we think an American edition is imperiously demanded, and we are confident it will not long be withheld. It could be afforded for about fifty cents per copy.

The nature and design of this work cannot be better set forth than in the words of the author:

“The manner in which the author was brought to the determination, of adding the present work to all his former publications, will appear more fully in the introduction to the articles of the Synod of Dordrecht, or Dort. In general, he had erroneously adopted, and aided in circulating, a gross misrepresentation of the Synod and its decisions, in his “Remarks on the Refutation of Calvinism;” and, having discovered his mistake previously to the publication of a second edition of that work, he was induced to do what he could to counteract the misrepresentation, and to vindicate the Synod from the atrocious calumnies, with which it has been wilfully or inadvertently traduced. But other motives concurred in disposing him, to giving his attempt its present form and order.

1. A very interesting and important part of ecclesiastical history has been obscured and overwhelmed in unmerited disgrace, by the misrepresentations given of this Synod and its articles, especially in this nation; in which very few, even among studious men, know accurately the circumstances which led to the convening of this Synod, and the real nature and import of its decisions.—To excite therefore others, more conversant in these studies, and better qualified for the service, to examine this part of ecclesiastical history, and to do impartial justice to it, is one object which the author has in view.

2. He purposes to prove, that the doctrines commonly termed Calvinistic, whether they be or be not the doctrines of scriptural Christianity, may yet be so stated and explained, without any skillful or laboured efforts, as to coincide with the strictest practical views of our holy religion; and so as greatly to encourage and promote genuine holiness, considered in its most expanded nature, and in its effects on all our tempers, affections, words, and actions, in relation to God and to all mankind.

3. In a day when these doctrines are not only proscribed in a most hostile manner on one side, but deplorably misunderstood and perverted by many on the other side; the author desired to add one more testimony against these misapprehensions and perversions, by shewing in what a holy, guarded, and reverential manner, the divines of this reprobated Synod, stated and explained these doctrines; compared with the superficial, incautious, and often unholy and presumptuous manner of too many in the present day. And if any individual, or a few individuals, should by this publication, be induced to employ superior talents

and advantages, in counteracting these unscriptural and pernicious statements, his labour will be amply compensated.

4. THE AUTHOR DESIRED TO MAKE IT MANIFEST, THAT THE DEVIATIONS FROM THE CREEDS OF THE REFORMED CHURCHES IN THOSE POINTS WHICH ARE MORE PROPERLY CALLED CALVINISTIC, IS SELDOM FOR ANY LENGTH OF TIME, KEPT SEPARATE FROM DEVIATIONS IN THOSE DOCTRINES, WHICH ARE MORE GENERALLY ALLOWED TO BE ESSENTIAL TO VITAL CHRISTIANITY.* It must, indeed, appear from the history with which the work begins, that the progress is easy and almost unavoidable, from the controversial opposition to personal election, to the explaining away of original sin, regeneration by the Holy Spirit, justification by faith alone, and even of the atonement and deity of Christ: and that the opponents of the Synod of Dort, and the Remonstrants in general, were far more favorable to Pelagians, nay, to Socinians, than to Calvinists; and were almost universally unsound, in what are commonly called orthodox doctrines, and many of them far from conscientious in their conduct. Indeed, it will appear undeniable, that the opposition, made to them by the Contra-Remonstrants, was much more decidedly on those grounds, than because they opposed the doctrine of personal election, and the final perseverance of true believers as connected with it.

5. The author purposed also, by means of this publication, to leave behind him, in print, his deliberate judgment on several controverted points, which must otherwise have died with him, or have been published separately, for which he had no inclination. But he has here grafted them as notes or remarks on the several parts of this work; and he trusts he has now done with all controversy.

It is doubtless vain, to attempt any thing, against many of those opponents, who succeed to each other, with sufficient variety, as to the grounds on which they take their stand, and from which they make their assault; but in some respects nearly in the same course of misapprehension, or misrepresentation, as to the real sentiments of those, whom they undertake to refute.—It suffices to say of them, “Neither can they prove the things of which they accuse us:” and to say to them, “Thou shalt not bear false witness against thy neighbour.” But indeed Calvinists seem to be no more considered as *neighbours* by many Anti-Calvinists, than the publicans, Samaritans, and Gentiles, were by the Scribes and Pharisees!

After all that has been published on these subjects, the groundless charges brought by many against the whole body, cannot be considered as excusable misapprehension. They must be either intentional misrepresentation; or the inexcusable presumption of writing on subjects, which the writers have never studied, and against persons, and descriptions of persons, of whose tenets; amidst most abundant means of information, they remain willfully ignorant. A fair and impartial opponent is entitled to respect, but I can only *pity* such controversialists.

THOMAS SCOTT.

Aston Sandford, March 15, 1818.

The history of events which made way for the meeting of the Synod of Dort, comprise a major part of the volume, and forms

* There is so important a truth, and one so little heeded, conveyed in this sentence, that we have taken the liberty to place it in capitals.

a highly important item of ecclesiastical history. Our limits will not permit us at present to give more than the Preface and the first chapter, together with Dr. Scott's notes.

PREFACE.

In the name of our Lord and Saviour Jesus Christ. Amen.

Among very many comforts, which our Lord and Saviour Jesus Christ hath given to his own church militant, in this calamitous pilgrimage; that which he left unto it, when about to go away to his Father, into the heavenly sanctuary, saying, “I am with you at all times, even unto the end of the world,” is deservedly celebrated. The truth of this most delightful promise shines forth in the church of all ages, which, whilst it has been besieged from the beginning, not only by the open violence of enemies, but also by the secret craftiness of seducers, truly if at any time the Lord had deprived it of the salutary guard of his own promised presence, had long since been either crushed by the power of tyrants, or seduced into destruction by the fraud of impostors.

But that good Shepherd, who most constantly loveth his flock, for which he laid down his life, hath always, most seasonably, and often by his own right hand stretched forth, most miraculously repressed the rage of persecutors; and hath also detected and dissipated the crooked ways of seducers, and their fraudulent counsels; by both demonstrating himself to be most effectually present (*presentissimum*) in his church. Of this thing, an illustrious instruction (*documentum*) exists in the history of the pious emperors, kings, and princes, whom the Son of God hath excited so often for the assistance of his church, hath fired with the holy zeal of his house, and by their help, hath not only repressed the furious rage (*furores*) of tyrants; but also hath procured to his church when conflicting with false teachers, in various ways adulterating religion, the remedies of Holy Synods; in which the faithful servants of Christ, by united prayers, counsels, and labours, have valiantly stood for the church, and for the truth of God; have intrepidly opposed themselves against the “ministers of Satan, though transforming themselves into angels of light;” have taken away the seeds of errors and discords; have preserved the church in the concord of pure religion; and have transmitted the genuine (*sincrum*) worship of God, uncorrupted to posterity. With a similar benefit, our faithful Saviour hath, at this time, testified his own gracious presence with the

Belgick church, by one means or other (*aliquam*) very much afflicted for many years. For this church, rescued by the powerful hand of God from the tyranny of the Roman antichrist, and the horrible idolatry of popery, (or the popedom, *papatus*,) and many times most miraculously preserved in the dangers of a long continued war; and flourishing in the concord of true doctrine and discipline, to the praise of her God, to an admirable increase of the republic and the joy of the whole reformed world, James (*Jacobus*) Arminius and his followers, holding out the name of Remonstrants, by various errors, old as well as new; at first covertly, and then openly assaulted (*tentarunt*,) and while it was pertinaciously disturbed with scandalous dissensions and schisms, they had brought it into such extreme danger, that, unless the mercy of our Saviour had most opportunely interposed in behalf of his most flourishing church, they had at length consumed it with the horrible conflagration of discords and schisms.

But, blessed be the Lord forever, who, after he had hid his face for a moment from us, (who by many ways had provoked his wrath and indignation,) hath made it attested to the whole world, that he doth not forget his covenant, nor condemn the sighs of his own people. For when scarcely any hope of a remedy, humanly speaking (*humanitus*) appeared; he inspired this mind into the most illustrious and very powerful the States General of confederated Belgium,* that, with the council and direction of the most illustrious and valiant the Prince of Orange, they determined to go forth to meet these raging evils, by those legitimate means, which have been sanctioned by the examples of the apostles themselves, and of the Christian church that followed them, during a long course of years, and which have before this been had recourse to (*usurpata*) in the Belgick church, with much fruit; and they called a Synod at Dordrecht by their own authority, out of all the provinces which they governed; having sought out towards it both the favour of the most Serene and powerful James king of Great Britain, and of illustrious Princes, Counts, and Republicks, and having obtained also very many most grave theologians; that, by common judgment of so many divines of the reformed church, those dogmas of Arminius and of his followers might be decided on accurately, and by the word of God alone; that the true doctrine might be confirmed, and the false rejected; and that concord,

* See Ezra vii. 27, 28.

peace, and tranquility might, by the divine blessing, be restored to the Belgick churches. This is that benefit of God, in which the Belgick churches exult; and they humbly acknowledge and thankfully proclaim, the compassion of their faithful Saviour.—Therefore this venerable Synod, (after a previous appointment and observance of prayers and fasting, by the authority of the Supreme Magistracy, in all the Belgick churches, to deprecate the wrath of God, and to implore his gracious assistance) being met together in the name of the Lord, at Dordrecht, fired with the love of God (*divini numinis*) and for the salvation of the church; and, after having invoked the name of God, having bound itself by a sacred oath, that it would take the Holy Scriptures alone as the rule of judgment, and engage in the examination (*cognitione*) and decision of this cause, with a good and upright conscience, they attempted diligently, with great patience, to induce the principal patrons of those dogmas, being cited before them, to explain more fully their opinion, concerning the known five heads of doctrine, and the grounds (or reasons) of that opinion.

But when they rejected the decision of the Synod, and refused to answer to their interrogatories, in that manner which was equitable, and when neither the admonitions of the Synod, nor the mandates of the most honourable and ample the delegates of the States General; nor yet even the commands of the most illustrious and very powerful lords the States General, availed any thing with them, (the Synod) was compelled, by the command of the same lords, to enter on another way; according to the custom received of old, in ancient Synods; and from writings, confessions, and declarations, partly before published, and partly even exhibited to this Synod, an examination of those five dogmas, (or points of doctrine,) was instituted. Which when it was now completed, by the singular grace of God, with the greatest diligence, fidelity, and conscience (or conscientiousness) with the consent of all and every one; this Synod, for the glory of God, and that it might take counsel for the entireness (*integritate*) of the saving truth, and for the tranquility of conscience, and for the peace and safety of the Belgick church, determined that the following judgment, by which both the true opinion, agreeing with the word of God, concerning the aforesaid five heads of doctrine is explained, and the false opinion, and that discordant with the word of God is rejected, should be promulgated.

On this preface, I would make a few remarks:

1. If the expectations, which the persons constituting this Synod, and of those who were concerned in convening it, as to the useful tendency and beneficial effects of such assemblies, were indeed ill grounded, and of course the measure improper; the fault was not exclusively theirs, but that of the age in which they lived, and indeed of almost all preceding ages. Not one of the reformers, or of the princes who favoured the Reformation, can be named, who did not judge, either a general council, or national councils or Synods of some kind, proper measures for promoting the cause of truth and holiness, and counteracting the progress of schism, heresy, and false doctrine: and in every place, where the reformation was established, assemblies of the rulers and teachers of the church, under one form or other, were employed, either in framing, or sanctioning, the articles of faith, adopted in each church, and in regulating the several particulars respecting the doctrine to be preached, the worship to be performed by those who constituted each church, and the terms of officiating as ministers, in their respective societies. The system of independency, and *individuality*, so to speak, either of separate congregations, or ministers, or Christians, without any such common bond of union or concert, had not then been thought of, at least in modern times. And at this day, while numbers suppose that they steer their course at a distance from the rocks which endangered the first reformers, as well as the whole church in former ages, it may well be questioned whether they do not run into the opposite extreme. Solomon says, or God himself by him, "In the multitude of counsellors there is safety;" yet who does not know, that through the evil dispositions, and selfish conduct of those, who constitute the counsellors, and senates, and parliaments of different nations, such abuses often occur in them, as form a manifest exception to this general maxim? Yet who does not also see, that parliaments and counsellors, and laws, are in themselves very desirable; and far preferable to every thing being settled by the sole will or caprice of every one, who by any means obtains authority? Or, that every man should do that which is right in his own eyes, as when there was no king in Israel? The abuse alone is the evil, and to be guarded against: the thing itself is allowedly beneficial.

The apostles themselves, when consulted by Paul and Barnabas, did not settle the question proposed to them by their own direct authority: but "the apostles and elders came together for to consider of this matter." Acts xv. 6. It is evident that some, even in 'that first general council,' as it is very improperly called, had strong prejudices against the measure which was finally decided on: yet its decrees proved a blessing of no small magnitude to the churches of Christ, whether constituted of Jewish or Gentile converts. Now, a measure thus sanctioned, cannot be *evil in itself*: though General councils and Synods should have in *many or most* instances, been productive of far greater evil than good. The fault lay in the motives, the corrupt passions, and wrong state of mind and heart of those who convened, and of those who constituted them, (that is, in the abuse of the thing,) not in the thing itself.

The apostles by their own authority might have decreed the same things, and have said, "It seemed good to the Holy Ghost and to us," &c.: but they were not led by the Spirit of inspiration, to adopt this method: they did nothing by absolute authority; it does not appear that any thing di-

rectly miraculous, or of immediate revelation, concurred in their decision. It was the result of arguments drawn from facts, and from the holy Scriptures, under the teaching of the Holy Spirit, not materially differing from what uninspired men, of the same character and heavenly "wisdom, without partiality and without hypocrisy" might have formed, under the mere ordinary teaching and superintendence of the same Spirit. Now, it is not impossible for God to raise up elders and teachers, bearing this holy character, and endued with this heavenly wisdom, in other ages and nations, who, coming together to consider of those things which corrupt the doctrine, worship, and purity, or disturb the peace of the church, may form and promulgate decisions, so evidently grounded on a fair interpretation of the sacred oracles, and so powerfully enforced by the character and influence of those concerned, as, by the divine blessing, may produce the most extensively beneficial effects.

General councils, so called, convened by the concurring authority of many princes and rulers, over rival nations, are not likely to come to any such scriptural decisions; and the history of general councils is certainly suited exceedingly to damp our expectations from them. But the history of the Reformation, both on the continent and in this land, produces many instances of conventions, under one name or other, in which the rulers and teachers of the church, under the countenance of princes who favoured the cause of truth and holiness; came to such decisions, in the most important matters, as proved very extensive and permanent benefits to mankind, and which could not have been expected without united deliberations and determinations of this kind. The ministers and members of the establishment, in this land, at least, must be allowed to think that this was the case, in the framing of our articles, liturgy, and homilies.

It is true that afterwards, *convocations* became useless, or even worse than useless, and so sunk into disuse: but this was not until the spirit of wisdom and piety, which actuated our first reformers, had most grievously declined, and made way for a political and party spirit, in the persons concerned. Thus the *abuse* of the measure, not the measure itself, must bear the blame.

2. I observe from this preface, that the members of the Synod of Dort, in the most solemn manner, and in the language at least of genuine piety, declare the awful obligations under which they brought themselves, to decide the controverted questions according to the holy Scriptures alone, and their full consciousness that they had discharged this obligation in an upright manner. The names annexed to their decisions certainly include among them a great proportion, of the most able Protestant and reformed theologians in Europe: and who can doubt the sincerity of these professions, when coming from such men as Bishops Davenant and Ward, and those with whom they thus cordially united? Prejudices, mistakes, and faults of many kinds may be supposed in them; but the candid and pious mind recoils from the idea, that the whole was *direct and intended hypocrisy*.

In fact, I must give it as my opinion at least, that they did fulfil their solemn engagement; and must confess, that fewer things appear to me *unscriptural*, in these articles, than in almost any human composition which I have read upon the subject. Of course I expect that Anticalvinists will judge otherwise, and even many Calvinists: yet surely every candid man will allow, that they

honestly meant thus to decide, and thought that they had thus decided.

It may also be seen in the course of this work, that their doctrine accorded with the Belgick articles before in force among them, to which the Contra-Remonstrants had all along appealed.

3. I would observe, that they seem to have aimed at too much in their deliberations and decisions; not too much for an *ordinary controversial* publication, but too much for an *authoritative standard*, to be entirely received and adhered to, by all the ministers of religion and teachers of youth in the Belgick churches. I should indeed say, *far too much*.* And here I again avow my conviction of the superior wisdom bestowed on the compilers of our articles, on the several points under consideration; in which, while nothing essential is omitted or feebly stated a generality of language is observed, far more suitable to the design, than the decrees of this Synod, and tending to preserve peace and harmony among all truly humble Christians, who do not in all respects see eye to eye, yet may "receive one another, but not to doubtful disputations:" whereas the very exactness and particularity, into which, what I must judge, scriptural doctrine is branched out, and errors reprobated, powerfully counteracted the intended effect, and probably more than any thing else, or all other things combined, has brought on this Synod such decided but unmerited odium and reproach.

4. I would observe, that using the arm of the magistrate, and inflicting penalties on those who stood out against the decisions of the Synod, not being mentioned in the preface, will more properly be considered, in another stage of our progress. But had the decrees been promulgated, and compliance with them demanded, from all who acted as ministers of religion, or teachers of youth in the established seminaries of the Belgick church; with simply the *exclusion* from such stations, of those, who declined compliance, or violated their engagements to comply; while a toleration was granted, as at present in Britain, either to preach, or teach in other places or schools: the terms might indeed have been considered as too strict, and requiring more than could reasonably be expected; but, in other respects, it does not appear that the conduct of the Synod would have been blameable. For, every body or company of professed Christians, down from established national churches, to independent dissenting congregations, prescribe terms of communion, or of officiating as ministers on those, who desire *voluntarily* to join them, and exclude such as decline compliance.

How far the revenues, in the Belgick churches, could, with any propriety, have been shared, and any portion of them allotted, to what we might call the dissenting teachers, I am not prepared to say. But, as toleration (in this sense at least) was no part of the system at the Reformation in any country; the ancient revenues for religious purposes, as far as they were preserved for those uses, of course were allotted to the established ministers in the different churches. Neither *dissenters*, nor *provision* for dissenters, were thought of: and it would afterwards have been expecting too much in general, to suppose that they who found themselves in possession of these revenues, would voluntarily share them with the dissentients, or that rulers would venture to compel them. Yet, if to a full toleration, something had publicly been allotted towards the support of *peaceful* and *conscientious* dissenting teachers; it would, as it appears to me at least, have had a most powerful

effect in diminishing acrimony, silencing objections, and promoting peace and love.

CHAPTER I.

Of the doctrine of Divine Predestination.

Art. 1. As all men have sinned in Adam, and have become exposed to the curse and eternal death, God would have done no injustice to any one, if he had determined to leave the whole human race under sin and the curse, and to condemn them on account of sin; according to those words of the apostle, "All the world is become guilty before God." Rom. iii. 19. "All have sinned, and come short of the glory of God." 23. And "The wages of sin is death." Rom. vi. 23.*

2. But "in this is the love of God manifested, that he sent his only begotten Son into the world, that every one who believeth in him should not perish, but have everlasting life." 1 John iv. 9. John iii. 16.

3. But that men may be brought to faith, God mercifully sends heralds of this most joyful message, to whom he willeth, and when he willeth, by whose ministry men are called to repentance, and faith in Christ crucified. For, "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Rom. x. 14. 15.

4. They who believe not the Gospel, on them the wrath of God remaineth: but those who receive it, and embrace the Saviour Jesus with a true and living faith, are, through him, delivered from the wrath of God, and receive the gift of everlasting life (*ac vita eterna donantur.*)†

5. The cause or fault of this unbelief, as also of all other sins, is by no means in God, but in man. But faith in Jesus Christ, and salvation by him, is the free gift of God: "By grace are ye saved, through faith, and that not of yourselves, *it is the gift of God.*" Eph. ii. 8. In like manner, "It is given you to believe in Christ." Phil. i. 29.‡

6. That some, *in time*, have faith given them by God, and others have it not given, proceeds from his eternal decree: For, "known unto God are all his works, from the beginning of the world." Acts xv. 18. Eph. i. 11.§ According to which decree, he graciously softens the hearts of the elect,

* Gal. iii. 10. 22.—'In every person born into the world, it (original sin) deserveth God's wrath and damnation.' Art. ix.

† Rom. vi. 23.

‡ See Art. x.

§ Eph. i. 4, 5. iii. 11. 2 Thes. ii. 13, 14. 2 Tim. i. 9, 10. Tit. i. 2. 1 Pet. i. 2. 2p. Rev. xiii. 8. xvii. 8.

however hard, and he bends them to believe: but the non-elect he leaves, in just judgment, to their own perversity and hardness.* And here, especially, a deep discrimination, at the same time both merciful and just, a discrimination of men equally lost, opens itself to us; or that decree of *Election* and *Reprobation* which is revealed in the word of God. Which, as perverse, impure, and unstable persons do wrest to their own destruction, so it affords ineffable consolation to holy and pious souls.†

7. But Election is the immutable purpose of God, by which, before the foundations of the world, were laid, he chose, out of the whole human race, fallen by their own fault from their primeval integrity into sin and destruction, according to the most free good pleasure of his own will, and of mere grace, a certain number of men, neither better nor worthier than others; but lying in the same misery with the rest, to salvation in Christ; whom he had, even from eternity, constituted Mediator and Head of all the elect, and the foundation of Salvation; and therefore he decreed to give them unto him to be saved, and effectually to call and draw them into communion with him, by his own word and Spirit; or he decreed himself to give unto them true faith,‡ to justify, to sanctify,

* "Predestination to life is the everlasting purpose of God, whereby, before the foundations of the world were laid, he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which are endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through grace obey the calling; they be justified freely, &c." Art. xvii.

† "As the godly consideration of predestination and our election in Christ is full of sweet, pleasant and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh and their earthly members, and drawing up their minds to high and heavenly things; as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love to God; so for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation." Art. xvii. Whatever method of interpretation be adopted, as to the different parts of this our article; they, who cordially approve it, cannot consistently object to this article of the Synod of Dort, which is entirely coincident with it; and at least not more decided and explicit.

‡ "We believe that the Holy Spirit dwelling in

and at length powerfully to glorify them, having been kept in the communion of his Son; to the demonstration of his mercy, and the praise of the riches of his glorious grace, as it is written: "God hath chosen us in Christ before the foundations of the world were laid, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children, by Jesus Christ to himself, according to the good pleasure of his will. ¶ To the praise of the glory of his grace, wherein he hath freely made us accepted to himself in that Beloved One." Eph. i. 4—6. And in another place,—"Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Rom. viii. 30.

8. This election is not multiform, but one and the same of all that shall be saved, in the Old and New Testament, seeing that the Scripture declares the good pleasure, purpose, and counsel of the will of God, by which he has, from eternity, chosen us to grace and glory: both to salvation and the way of salvation, which he hath "before prepared that we should walk in it."*

9. This same election is not made from any foreseen faith, obedience of faith, holiness, or any other good quality and disposition, as a *pre-requisite cause* or condition in the man who should be elected, but *unto* faith, and *unto* the obedience of faith, holiness, &c. And, therefore, (or truly *proinde*.) election is the fountain of every saving benefit; whence faith, holiness, and the other salutary gifts, and finally, eternal life itself, flow as its fruit and effect, according to that word of the apostle: "He hath chosen us (not because we *were*, but) "that we *might* be holy, and without blame before him in love." Eph. i. 4.

10. Now the cause of this gratuitous Election, is the sole good pleasure of God; not consisting in this, that he elected into the condition of salvation certain qualities or human actions, from all that were possible; but in that, out of the common multitude of sinners, he took to himself certain persons as his peculiar property, according to the scripture: "For the *children* being not yet born, neither having done any good or evil, &c. it is said," (that is, to Rebecca,) "the elder shall serve the younger: even as it is

* "our hearts, imparts to us true faith, that we may obtain the knowledge of so great a mystery."—Belgick Confession.

* 2 Thess. ii. 13, 14. 1 Pet. i. 2.

† Matt. xi. 26. Eph. i. 5. 1 Tim. i. 9. Jam. i. 18.

written, Jacob have I loved, but Esau have I hated." (Rom. ix. 11—13.) And, "As many as were ordained (*ordinati*) to eternal life, believed." Acts xiii. 48.

11. And as God himself is most wise, immutable, omniscient, and omnipotent; so, election made by him can neither be interrupted, changed, recalled, nor broken off; nor can the Elect be cast away, nor the number of them be diminished.

12. Of this, his eternal and immutable election to salvation, the elect, though by various steps, and in an unequal measure, are rendered certain (or assured); not indeed by curiously scrutinizing the deep and mysterious things of God; but by observing in themselves, with spiritual delight and holy pleasure, the infallible fruits of election described in God's word; such as true faith in Christ, filial fear of God, sorrow for sin, according unto God (λογη κατα Θεου—"Godly sorrow,") hungering and thirsting after righteousness, &c.†

13. From the sense and assurance (*certitudine*) of this election, the children of God daily find greater cause of humbling themselves before God, of adoring the abyss of his mercies, of purifying themselves, and of more ardently loving him reciprocally, who had before so loved them: so far are they from being rendered, by this doctrine of Election, and the meditation of it, more slothful in observing the divine commands, or carnally secure.‡ Wherefore, by the just judgment of God, it is wont to happen to those who either are rashly presuming, or idly and frowardly *prating* (*fabulantes*) about the grace of Election, that they are not willing to walk in the ways of the Elect.

14. But as this doctrine of divine Election, in the most wise counsel of God was predicated by the prophets, by Christ himself and by the Apostles, under the Old, as well as under the New Testament, and then committed to the monuments of the sacred scriptures; so it is to be declared at this day by the church of God, to whom it is peculiarly destined, with a spirit of discrimination, in a holy and religious manner, in its own place and time, all curious scru-

tinizing the ways of the Most High being laid aside: and this to the glory of the most holy divine name, and for the lively solace of his people.*

15. Moreover, Holy Scripture doth illustrate and commend to us, this eternal and free grace of our election, in this more especially, that, it doth also testify all men not to be elected, but that some are non-elect, or *passed by* in the eternal election of God, whom truly God, from most free, just, irreprehensible, and immutable, good pleasure, decreed to leave in the *common misery*, into which they had, by *their own fault*, cast themselves, and not to bestow on them living faith, and the grace of conversion; but, having been left in their own ways, and under just judgment, at length not only on account of their unbelief, but also of all their other sins, to condemn and eternally punish them to the manifestation of his own justice.† And this is the decree of *Reprobation*, which determines that God is in no wise the Author of sin, (which to be thought of is blasphemy,) but a tremendous, irreprehensible, just Judge and Avenger.

16. Those who do not as yet feel efficaciously in themselves a lively faith in Christ, or an assured confidence of heart, peace of conscience, earnest desire (*studium*) of filial obedience, glory in God through

* Election, as a part of divine revelation, and of the "whole counsel of God," must be preached: we must "not shun to declare it;" for in doing so, what do we, but presume ourselves wiser than he who revealed it as a part of his counsel; and decide that it ought not to have been revealed? But this declaration must be made, with 'discrimination, in a holy and religious manner, &c.' Thus declared in its proper connection, application, and *proportion*, as in the sacred scriptures, it will greatly conduce to improve the true believer's character, his humility, gratitude, admiring love of God, meekness, compassion, and good will to man, as well as his comfort and joy of hope. It will also exhibit the gospel of most free and rich grace, in its unclouded glory, cast a clearer light on every other part of divine truth; and secure to the Lord alone, the whole honour of man's salvation. Yet the same doctrine, rashly, indiscriminately, and disproportionately, preached; and not properly stated and improved, does immense mischief.

† 'He (God) secluded from saving grace all the rest of mankind (*except a very small number*) and appointed them by the same decree to eternal damnation, *without any regard to their infidelity and impenitency.*'—Heylin's Abbreviation. Is not this a direct violation of the command, "Thou shalt not bear false witness against thy neighbour?" Or are not Calvinists to be considered as *neighbours* by Anti-Calvinists? And do not they who retail the false accusation, *intentionally*, or *heedlessly* share a measure of the criminality? Is this the *moral practice*, which is contended for by Anti-Calvinists?‡

* 2 Cor. vii. 10. Gr.

† How different is this from the generally circulated opinion, that they who believe election, in the Calvinistic sense, are taught to assume it a certainty, that they are the elect without further evidence! In this the vehement opposers, and the perverters of the doctrine, seem to coincide; but no more with the Synod of Dort, than with St. Peter's exhortation, 2 Pet. i. 5—10.

‡ 1 Cor. xv. 58. Col. iii. 13. 14. 1 John iii. 2. 3.

Christ, yet nevertheless use the means by which God has promised to work these things in us, ought not to be alarmed by the mention of *Reprobation*, nor reckon themselves to be reprobate; but to use diligently the means of grace, and ardently to desire, and reverently and humbly to expect the period of more abounding (or fructifying, *uberius*) grace. And much less should those persons be terrified by the doctrine of *Reprobation*, who, when seriously converted to God, simply desire to please him, and to be delivered from the body of death, yet cannot attain to what they wish in the path of faith and piety; because the merciful God hath promised that he will not "quench the smoking flax, nor break the bruised reed."^{*}—But this doctrine is justly for a terror to those who, forgetful of God and the Saviour Jesus Christ, have delivered themselves wholly to the cares and carnal pleasures of the world, so long as they are not in earnest (*serio*) converted unto God.

17. Seeing that we are to judge of the will of God by his word, which testifies that the children of believers are holy, not indeed by nature, but by the benefit of the gracious covenant, in which they are comprehended along with their parents; pious parents ought not to doubt of the election and salvation of their children, whom God hath called in infancy out of this life.[†]

18. Against those who murmur at this grace of *gratuitous* election, and the severity of *just* reprobation, we oppose this word of the apostle: "O man who art thou that repliest against God?" Rom. ix. 20: And that of our Saviour: "Is it not lawful for me to do what I will with mine own?" Matt. xx. 15. We indeed, piously adoring these mysteries, exclaim with the apostle: "Oh the depths of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out! For who hath known the mind of the Lord, or who hath been his Counsellor! Or who hath first given to him, and it shall be recompensed to him again!

^{*} "Furthermore, we must receive God's promises, in such wise, as they be generally set forth to us in holy scripture, and that will of God is to be followed, which we have expressly declared to us in the word of God."—Art. xvii. Church of England. John vi. 37—40.

[†] The salvation of the offspring of believers, dying in infancy, is here scripturally stated, and not limited to such as are baptized. Nothing is said of the children of unbelievers dying in infancy; and the scripture says nothing. But why might not these Calvinists have as favourable a hope of all infants dying before actual sin, as Anti-Calvinists can have?

For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."^{*}

These eighteen articles concerning predestination are *abbreviated* by Dan. Tilenus, and reported by Heylin, in the following single article.

Of Divine Predestination.

"That God, by an absolute decree, hath elected to salvation a *very small number* of men without any regard to their faith and obedience whatsoever; and secluded from saving grace all the rest of mankind, and appointed them by the same decree to eternal damnation, without any regard to their infidelity and impenitency."

I have long been aware, that there is "no new thing under the sun;"[†] and that "speaking all manner of evil falsely," of the disciples of Christ, is no exception to this rule; and that misrepresenting and slandering men called Calvinists has been very general, ever since the term was invented: but I own, I never before met with so gross, so barefaced, and inexcusable a misrepresentation as this, in all my studies of modern controversy. It can only be equalled by the false testimony borne against Jesus and his apostles, as recorded in holy writ. But is that cause likely to be in itself good, and of God, which needs to be supported by so unhallowed weapons?

ON PUBLISHING BOTH SIDES OF A CONTROVERSY.

It seems to be a fashion with some people to imagine, that a controversial discussion cannot be carried on with propriety unless the whole argument be stated on both sides, with replications and rejoinders. It is thought that the rules of fair dealing demand such impartial representations, that an opponent who is not present to plead his own cause should at least be heard through the medium of his written argument, and that it is disingenuous to suppress any part of the reasons for its belief. At the same time it is contended by the advocates of this course, that truth can be obtained no other way. For ourselves we cannot see the need of that liberty which would render every controversy interminable. It is clear to the least discernment that error is often more clamorous and noisy than truth; that whilst Truth sits quiet in her own conscious dignity and rectitude, Error walks abroad, and

"Like a tall bully lifts the head and lies."

It is equally well known that spurious metals frequently outshine those that are genuine, and when brought into contact, the pure and unalloyed may even *appear* to a disadvantage. It is most usual to test their merits by the application of the balance. Controversial writings must necessarily be

^{*} A more appropriate and scriptural conclusion of these articles, cannot even be imagined.

[†] Eccl. i. 9, 10.

conducted by means of condensed statements on each side; and in our opinion the essence of an argument may be, in most cases, as fairly and justly exhibited in a few sentences, as in a voluminous discussion. Dr. George Campbell who wrote against Hume on MIRACLES, was never censured so far as we know, for not placing Hume's essay by the side of his own. Mr. Scott who replied to bishop Tomline's "*Calvinism refuted*," has not been blamed for declining the publication of his opponent's entire argument. Mr. Stuart, professor at Andover, has lately replied to Dr. Channing's Election Sermon, without giving more of it than suited his purpose; but we have not heard the Professor censured for this suppression of the reasons of his antagonist.— In truth the examination of an opponent's views, is always fair and candid, when his *principles* are justly stated. Nor can it be expected that those who approve what they conceive to be truth on the one side, will give themselves the trouble to read the other. Should a politician say to me, Sir, I have strong reasons for preferring monarchy to your republic, and I hope you will publish my reasons; if you do not I shall consider your cause weak and timid. I should say to him, Sir, I am not at liberty to insult my readers by a labored defence of the enormous doctrine of many made for one. A man who has a good shelter which has protected him all his life from the peltings of the storm, will not show his wisdom by rushing out of it amid the descending torrents and furious winds, to ascertain, if possible, whether his neighbour has a better protection against the fury of the elements than that which encloses himself.

The advocate of error may be perfectly willing to publish both sides of a controversy. He has nothing to lose. The more people are bewildered, the better for him. He will always take care too, to have the last word. It is said that a man may bring himself *to believe* almost any thing. It is not less true that he may bring himself *to doubt* almost every thing. The spirit of error is no harmless fairy, but a mischievous emissary from congregated fiends. When it succeeds in misleading the unwary, it reports its success, and results in the *jack-o'-lantern* mazes, through which its unhappy followers are conducted.

“ So I charmed their ears,
That, calf-like, they my lowing followed, through
Toothed briers, sharp furzes, pricking goss, and
thorns
Which entered their frail shins. At last I left them
In the filthy mantled pool.”

This is a tolerably correct representation of the fate of many who have given themselves up to *Reformers* and innovators, who come in under the plausible pretext of restoring the ancient order of things. They are left engulfed in the mire of debasing error.—*Col. Star.*

[From the London Miss. Register for July 1830.]

INDIA WITHIN THE GANGES.

*Proceedings relative to the late Abolition
of Suttee.*

IT was to be expected that the decisive measures, lately adopted by Lord William Bentinck in reference to Widow Burning, would excite discussion and opposition.—The Government appears, however, to have satisfied itself that the great body of the Native Community was indifferent if not adverse to the practice, before it ventured on the measure of Abolition. No ill consequences have followed the enforcement of the regulations, which have already saved the lives of many intended victims; and there is no reason to apprehend, from the sentiments of the Governor-General which we shall now lay before our readers, that his Lordship will suffer the late regulations to be in any degree evaded or rendered inefficient. The Hindoo Community are much alive to the subject; and many arguments, both for and against the practice, are brought forward in Native Publications: these discussions will have the effect, in all probability, of still further weakening the hold which superstition still retains over the minds of the Natives.

Petitions against the Abolition.

On the 14th of January, a number of native gentlemen presented a petition to the Governor-General, signed by 800 persons deprecating the enforcement of the late regulations for the Abolition of Suttee, accompanied by a paper of Authorities, signed by 120 Pundits, in proof of the legality and expediency of the rite. In conclusion, the petitioners intimate that the late Abolition is contrary to the various Acts of Parliament, which secure the Hindoo subjects of the Empire from interference in any shape with their Religion or Customs.

Another Petition, to the same effect, was presented by the Deputation. This Petition was from the Interior, and was signed by 346 Natives; and was accompanied by a paper of Authorities, bearing the signature of 28 Pundits.

Address in Support of the Abolition.

On the 16th of January, a Counter Address was presented to the Governor-General, signed by about 300 native inhabitants of Calcutta, and conveying, in the warmest terms, their grateful acknowledgments for the Abolition, as rescuing them from the stigma of being wilful murderers of females, and zealous promoters of the practice of suicide.

On the same day, the Christian Inhabitants of Calcutta presented an Address to the Governor-General, to the same purport, signed by about 800 persons. These gentlemen say—

We entertain no apprehension, that an act of beneficence, which will be commemorated as one of the most signal blessings which has yet been conferred on India, sanctioned as it is by the prayers and applause of the most enlightened among our Hindoo and Mahomedan Fellow-subjects, can be misconstrued into a disposition to infringe the established principles of toleration; or to deviate from that candid and indulgent respect for the Civil and Religious Rites, Usages, and Customs of all classes of the native population, which we trust will ever continue to be an attribute of the British government. We rather cherish a confident expectation, that it will be esteemed a pledge of the cordial interest which their Rulers take in their happiness, and of their willingness to extend to them the various advantages which flow from useful knowledge and equal laws.

Replies of the Governor-General.

After a conference with the native gentlemen who presented the petitions against the Abolition, Lord W. Bentinck delivered the following Reply:—

The Governor-General has read with attention the Petition which has been presented to him; and has some satisfaction in observing, that the opinions of the Pundits, consulted by the Petitioners, confirm the supposition that the Widows are not, by the religious writings of the Hindoos, commanded to destroy themselves; but that, on the death of their husbands, the choice of a life of strict and severe morality is every where expressly offered—that in the books usually considered of the highest authority, it is commanded above every other course, and is stated to be adapted to a better state of society, such as, by the Hindoos, is believed to have subsisted in former times.

Thus none of the Hindoos are placed in the distressing situation, of having to disobey either the ordinances of the Government, or those of their religion. By a virtuous life, a Hindoo widow not only complies at once with the laws of the government, and with the purest precepts of her own religion, but affords an example to the existing generation of that good conduct which is supposed to have distinguished the earlier and better times of the Hindoo people.

The petitioners cannot require the assurance that the British government will continue to allow the most complete toleration in matters of religious belief; and that, to the full extent of what it is possible to reconcile with reason and with natural justice, they will be undisturbed in the observance of their established usages: but some

of those, which the Governor-General is unwilling to call into notice, his predecessors in council for the security of human life and the preservation of social order, have, at different times, found it necessary to prohibit. If there is any one which the common voice of all mankind would except from indulgence, it is surely that by which the hand of a Son is made the instrument of a terrible death to the Mother who has borne him and from whose breast he has drawn the sustenance of his helpless infancy.

The Governor-General has given an attentive consideration to all that has been urged by the numerous and respectable body of petitioners; and has thought fit to make this further statement, in addition to what had been before expressed, as the reasons which, in his mind, have made it an urgent duty of the British government to prevent the usage in support of which the petition has been preferred: but if the petitioners should still be of opinion that the late regulation is not in conformity with the enactments of the Imperial Parliament, they have an appeal to the King in council, which the Governor-General will be most happy to forward.

To the native gentlemen, who presented the Address to the Governor-General, in support of the Abolition, his Lordship replied—

It is very satisfactory to me to find, that, according to the opinions of so many respectable and intelligent Hindoos, the practice which has been so recently prohibited, not only was not required by the rules of their religion, but was at variance with those writings which they deem to be of the greatest force and authority. Nothing but a reluctance to inflict punishment for acts which might be conscientiously believed to be enjoined by religious precepts could have induced the British government at any time to permit, within territories under its protection, an usage so violently opposed to the best feelings of human nature.—Those who present this Address are right in supposing, that, by every nation in the world, except the Hindoos themselves, this part of their customs has always been made a reproach against them; and nothing so strangely contrasted with the better features of their own national character, so inconsistent with the affections which unite families, so destructive of the moral principles on which society is founded, has ever subsisted amongst a people in other respects so civilized. I trust that the reproach is removed for ever; and I feel a sincere pleasure in thinking that the Hindoos will thereby be exalted in the estimation of mankind, to an extent in some degree proportioned to the repugnance which was felt for the usage which has now ceased.

To the Address of the Christian inhabitants of Calcutta, his Lordship's reply was as follows:—

Gentlemen—I thank you for this Address. The concurrence of my much esteemed colleagues—the sentiments recorded by several of the ablest and most experienced of those who had long and honourably been engaged in the administration of affairs—the result of extensive inquiries addressed to many valuable servants of the company, civil and military—and the facts and opinions gathered from other gentlemen, European and native, excellently qualified to form a sound judgment on the subject—all combined to assure me of the pro-

priety of the resolution, which we unanimously adopted, to prohibit the practice of Suttee. It is not the less satisfactory to receive this additional and powerful testimony, in support of the views by which we were guided: for the names annexed to the Address afford ample evidence, that the sentiments which it expresses are alike consistent with an intimate knowledge of the habits and feelings of our native fellow-subjects, and with the most cordial and liberal desire to advance their prosperity.

You do no more than justice to the government, in supposing that its decision was influenced by motives free from every taint of intolerance: and I need not, I trust, assure you, that the same warm interest in the welfare of the Hindoo community, which urged us to the adoption of the measure in question, will continue to animate our exertions in the prosecution and support of every measure and institution by which knowledge may be diffused, morals improved, the resources of the country enlarged, the wealth and comfort of the people augmented, their rights secured, their condition raised, or their happiness promoted.

Appeal of the Anti-Abolitionists.

At a meeting of the natives who had petitioned against the enforcement of the Abolition, held on the 17th of January, it was determined to appeal against that measure to the authorities in England; and to solicit the Governor-General to postpone the operation of the regulations, till an answer could be received to such appeal. Twelve gentlemen were appointed as a Committee to carry these resolutions into effect, and 11,260 rupees were subscribed toward the necessary expenses.

FRANCE.—BIBLE SOCIETY.

Increasing Eagerness for the Scriptures.

A CORRESPONDENT of the British and Foreign Bible Society, in speaking of a short journey from which he had just returned, says—

Everywhere, the New Testament is in demand—is read with beneficial effects—and is approved of by all rational and enlightened persons.

Extracts are given from various letters received by this correspondent, the chief of which we subjoin.

The following communications are from Roman-Catholics Ministers of Parishes.

Your valuable consignment of copies of the Sacred Scriptures is duly come to hand: I hastened to make known this circumstance from the pulpit. You should have seen with what joy my poor parishioners received the glad tidings. Children, and fathers of families, pressed round me to partake of that distribution which I made; and I had much difficulty to prevent tumult and confusion.

I have just learned, that inspired by a desire of promoting the cause of religion, you are willing to issue books to those who have not the means of purchasing them. Might I venture to request that the poor in my parish may be permitted to share in your benevolence? I reside in a mixed

parish: the Catholics form the poorest portion, and their number is the most considerable. If I am permitted to enjoy some aid from you, you may reckon in advance on my lasting gratitude; and I venture to promise, that the poor and the children will always remember you in their prayers, and not cease to entreat the Lord to bless those who provide them with the best of books.

God be praised, that the Spirit of God inspires the souls of the benevolent; that the Gospels of the Saviour of the world are granted to the poor; and that the children in our schools will be enabled hereafter to obtain nourishment from the sacred precepts of Jesus Christ! Have the kindness, I beg of you, to furnish me with 100 copies of the New Testament; and be assured, that the benevolence of the respected Society will never have been better applied. May this institution, so truly Christian in its principles, condescend to accept the assurance of our prayers for the blessing of God to rest on it!

Since I have distributed your books, the children in our schools are become more submissive; they respect their parents, and obey them without murmuring: they are no longer seen acting disgracefully in the streets. I must now request a fresh supply for our worthy neighbours, the Curates stationed round us; and, assuredly, you will not suffer the work which has been so successfully begun, to be impeded. May the Lord give prosperity to the undertakings of this respected Society, to which you will please to tender the assurances of my warmest gratitude!

My parishioners have obtained the New Testament by means of your generosity; but the copies belonging to the children are worn out, from their being so much read at school and at home. Besides this, the Curates in this town have applied to me for copies; and if you accede to my request, I shall distribute a good number, conformably with the intentions of the Venerable Society. Several of my Clerical Brethren were opposed to the circulation of the New Testament; but, after having seen your edition, they have been convinced that the perusal of it ought on no reasonable grounds to be prevented, seeing that a thousand reasons may be adduced, on the other hand, to prove its general usefulness.

A Roman-Catholic Layman, who is Nephew to a Bishop of that Church, writes—

Since you have sent me Testaments, I am besieged daily by poor small farmers and peasants, who come from a distance of six leagues in order to obtain a copy. The inclement season, and the distance, does not hinder them: they are all anxious to possess the Sacred Volume. A worthy old man, aged 70, walked four leagues for the purpose of obtaining the Gospels: "The reading of them," said he, "will make me young again, inasmuch as it will afford me strength and patience sufficient to support my infirmities."

A family, consisting of eleven persons, who never lived in harmony together, agreed to meet together in order to read the Scriptures in the evening; and, ever since, peace has reigned among all its members. This example will produce the most gratifying effects on the minds of the inhabitants. Accept my thanks for the good which you enable me to do.

In returning thanks for copies of the Scriptures which had been sent to him, a Protestant Minister says—

It really appears that God vouchsafes his pro-

tection to this work; for little children, boys, old people, and those who are uneducated, all want to know what the Lord has taught for the welfare of mankind. I never witnessed such anxiety before; and it certainly is a presage of the good which these laudable distributions will accomplish.

A member of one of the Prison Commissions bears the following testimony:—

I must again appeal to your generosity for a fresh supply of the Testaments of Jesus Christ for our prisoners and their children. I have reason to rejoice in having obtained these books for these unfortunate people to read. Swearing is no longer heard; and wicked practices, which formerly occurred in the cells, before the prisoners were employed in seeking to gain information, are now abandoned. They bear their present lot with patience and resignation; and are now submissive and respectful toward their superiors. Whenever I pay a visit to the prison, I have the satisfaction to find all the poor people engaged in reading the New Testament, or hearing it read. In short, I am convinced that nothing tends more to improve, or to effect a greater change in their character, than a due application to the Sacred Volume.

WORTHLESSNESS OF SCIENCE WITHOUT CHRISTIANITY.

NOTHING is so great or valuable, as to bring to ignorant minds the hallowed statements of Revelation. I deem mere human Science as nothing more than a feverish struggle with the passions; for what, after all, has philosophy done for man? Mere Science, distinct from Revelation, is not worth the attempts, the laborious attempts, which man makes to acquire it. It is the knowledge which leads to a closer connection with God which can alone avail us—that momentous connection which ought to be the end of our present efforts, as it is sure to be the only stay of our future hopes. Let us look to the issue of all this. If threescore and ten years pass over our heads, when existence shall have terminated and eternity closes around upon our vanities, our earthly hopes and ambition, of what avail will it be that we may have been deeply read in human science, or conspicuously adorned with human acquirements? Whether we may have been of the ignorant or among the learned, whether our place has been in the solitude of the desert or in the bustle of society, all will be vain. Without Christianity, our pursuits, our calculations, and our hopes, are but so many delusions.—*Hon. & Rev. G. T. Noel—at Brit. & For Sch. Ann.*

COMMERCE AND HUMAN POLICY SUBSERVIENT TO THE PROPAGATION OF THE GOSPEL.

THE Sons of Commerce, the children of this world, whose wisdom often puts ours to the blush, are in a state of feverish excitement in reference to India and China. I blame them not. I wish them success with all my heart; for I believe from my soul that all their efforts; on the subject of Free Trade—sure I am, that all the movements of Commerce—are only pioneers for the Missionary Cause. Cooke led us to Otaheite; Vasco Da Gama, to Bethelsdorp; Columbus to America; and British arms and commerce have introduced us to India. Our Senators think not, nor does it enter into their hearts, that they are often settling, at Westminster, plans that are to have their influence in the Council Chambers of the various Missionary Societies; and I believe that the movements which are now taking place are not uncon-

nected with the cause of Missions. Yes! these Merchants and Senators are doing your work, and opening a wider and more effectual door for your admission into the East.—*Rev. J. A. James—at the London Miss. Soc. Ann.*

[From the Canton (China) Register.]

MISSIONARIES.

In two works which have come to China this season, there are frequent references to Missionaries. Mr. Madden in his travels in Turkey takes every opportunity to caviat at and censure Missionaries. Dr. Philip in his researches in South Africa, warmly defends them. The effects of Missions, he says, are not to be confined to what constitutes their principal object. The exertions made to accomplish that object, bring innumerable advantages connected with the improvement of the world, in their train. The extension of literature—the multiplication of books—translations into various languages—increase of schools for the instruction of the natives—easy access to the literature of the east, &c.—are effects which have sprung from those exertions. With the translation of the scriptures into the language of a kingdom, comes translators, grammars, lexicons, type foundries, and printers, with all their literary and scientific apparatus. The literature of a country is brought into requisition, criticism and knowledge begin to circulate, and the collision of mind which arises from opposition of sentiment, calls the slumbering energies of a nation into exercise. Knowledge always desires increase; it is like a fire, which must first be kindled by some external agent, but which will afterwards propagate itself in every direction.

When, says Dr. Philip, the intellectual culture of man is the object under consideration, the preceptor has credit given him for what he effects, without having his unsuccessful labours attributed to himself or his system. But Missionaries are often tried by another criterion. While the objects of their mission have been declared impracticable and treated with ridicule, they have been regarded as having done nothing, and calumniated simply because they have not wrought miracles—they have not extirpated every vice, and turned their converts into angels. But the husbandman does not expect a crop when he sows his seed; he must wait for it. Philosophers and projectors had a hundred and fifty years to try their skill upon the Hottentots, before the Christian missions commenced their labours in Africa, and the poor natives were as far from a state of civilization, as they were at the first introduction of Europeans among them. The Doctor's belief is that to Christianize, is the shortest and safest way to civilize, in opposition to the common cry, civilize first, and christianize afterwards.

§§—WE have stitched with the present number, the Address of the Anti-Masonic National Convention, to the people of the United States. It was written by Myron Holley, Esq. of Lyons, Wayne Co. N. Y. and contains sentiments worthy the serious attention of all parties. With party politics, strictly so, where there is only a scramble for office, and where the success of either party would not materially affect the principles of our government, this work will have nothing to do; but there are certain political principles lying at the foundation of all civil governments, which deeply interest the Christian; and we think that not a few of these principles are exhibited in this Address.

The Address of the National Anti-Masonic Convention.

Held in Philadelphia, September 11, 1830. To the People of the United States.

FELLOW CITIZENS:

It is the privilege of freemen to consult together, openly and peaceably, on all subjects interesting to their common welfare. And so long as the opinion of a majority shall prevail, enlightened and frequent consultation, among them, will furnish the most efficacious and acceptable means of expelling wrongs, and removing fears.— Wrongs the most cruel and criminal have been committed, and fears the most agitating and well founded, exist among us. To confer together, and to address you, upon these evils, and the most wholesome means to be adopted for their suppression, we have been delegated to assemble here, by a portion of your countrymen, respectable for their intelligence, and dedicated, in heart and life, to the free constitutions and laws of our country. In executing the momentous duties assigned us, we would proceed, in the ingenuous and free spirit of men, who earnestly seek the good of all.

Facts numerous and authentic, demonstrate the existence, in this community, of crimes and dangers, which, upon their first distinct disclosure to honest inquiry, excite equal surprise and solicitude; and which cannot be reflected upon, by any mind imbued with genuine self respect, and a just regard for human rights, without the deepest abhorrence and alarm.

Freemasonry is the source of these crimes and dangers

In 1826, William Morgan, your free fellow citizen, was, by highly exalted members of the masonic fraternity, with unlawful violence, seized,—secretly transported through the country more than one hundred miles, to a fortress of the United States, then in charge of freemasons, who had prepared it for his reception,—there imprisoned, several days and nights, against his utmost efforts to escape,—and after suffering the most unmanly insults, and the most inhuman abuse, he was privately murdered. Previously to his seizure, numerous meetings of freemasons, in lodges and otherwise, were held for the purposes of contriving and adopting the most certain means of carrying into effect, their unlawful objects upon him. These meetings were attended, and the designs of them approved, by several hundred of the most respectable and intelligent of the masonic brethren. They included legislators, judges, sheriffs, clergymen, generals, physicians, and lawyers. And they proceeded in discharge of, what they deemed, their masonic duties.

William Morgan was a royal arch mason. And the cause of all this unlawful violence against his liberty and life, was, his determination to publish the secrets of the order. These secrets are now published, partly from manuscripts prepared by him, but more extensively from the deliberate testimony of many worthy men, who had been initiated further into the dark mysteries of the brotherhood than he had. The precise motive, which impelled Morgan to the determination of publishing, we do not know. As the act was one of conformity to his highest obligations, and therefore, of distinguished honour, we believe the motive to have been good. There is no room to doubt, that other members of the institution, being aware of the solemn fate, to which freemasonry had consigned him, for disobedience to its laws, felt themselves driven, by the fearful responsibility of membership, most carefully to weigh its objects, means, and tendency; and finding these, upon mature examination, to be wholly unjustifiable and dangerous, they were impelled, by good will to man, by allegiance to our government, and by the nat-

ural desire of self-approbation, to proclaim its character, and renounce its authority.

To assist in publishing the secrets of freemasonry, a printer was employed. Against him, the malice of the fraternity was conspicuously displayed. While the manuscripts of Morgan, with all the printed sheets, were supposed to be in the printing office, it was fired in the night, by a masonic incendiary, with such ingenious preparations as were well calculated to insure its speedy destruction, with that of all its contents. The office was a wooden building, of which the siding immediately under the stairs leading to the printing apartment, was smeared over with spirits of turpentine. And cotton balls, and straw filled with the same combustible substance, were scattered around its foundations. The fire was discovered almost as soon as applied, and happily extinguished. But the reckless determination of the incendiary, and his coadjutors, is farther confirmed, by considering, that a family of ten persons occupied the lower part of the building; while the printer's assistants, six in number, always slept in the upper rooms. The incendiary is known, and was subsequently a principal in the murder of Morgan.

Other evidences of malice against the printer have been manifested. On one occasion, large numbers of masonic ruffians, armed with clubs, assembled under different leaders, in the night time, in the vicinity of the printing office, with the declared purpose of obtaining the intended publication, by violence; from which they were prevented only, by the formidable preparations to defend it, made by the printer. On another occasion, a masonic constable accompanied and abetted, by a crowd of his brethren, under a false pretence of having a criminal process, for that purpose, arrested him,—carried him to a neighbouring village,—there illegally confined him in a lodge room,—assaulted him, and threatened him with the fate of Morgan. By the assistance of friends, and the exertion of his own active intrepidity, the printer at length escaped. It is a remarkable circumstance evincing extensive concert and premeditation, that, on the day of this arrest, all the magistrates of the town, where it took place, were summoned into another town as witnesses, and could not be applied to, for any interposition of the civil authority, to preserve the public peace, or to protect the rights of the intended victim. For these offences, the constable and several others were indicted, and convicted.

The scene of these occurrences was the western part of the state of New-York.

Where the people are intelligent and free, such enormities as those, to which we have referred, could not be committed, without producing excitement. Every unperverted feeling, and every upright voice, anxiously claimed the impartial and prompt application to them, of the appointed powers of our criminal jurisprudence. Then began to draw on, that dark eclipse, upon the vaunted lights of freemasonry, which, to the public eye, is rapidly becoming total, and through the eternal shadows of which, nothing will be discernible hereafter, but blood.

In this alarming emergency, the agents of government seemed paralyzed. Our public institutions and provisions for the preservation of tranquility, and the repression of crime, seemed nugatory. And without the use of other means than the law, and its official ministers, the most daring and brutal inroads, upon our dearest rights, would have passed off, without effort to understand their origin, punish their instruments, or provide against their recurrence. No arts were left untried by

freemasons to baffle the pursuit of truth, and defeat the administration of justice. The lion's grip of the order was upon our courts, and loyalty to that, displaced fealty to the state.

A large proportion of the constables, justices of the peace, lawyers, judges, sheriffs and jurymen, of the counties where these acts were performed, were members of the society, and had taken oaths binding them, in terms, to conceal each other's crimes. The high sheriffs were all masons, and at that time, summoned as grand jurors, at their discretion, any such men as had the common qualifications. In the counties of Genesee and Niagara, where the fraternity were most afraid of criminal prosecutions, majorities of freemasons are known to have been corruptly returned as grand jurors. And these sheriffs of the counties were both indicted, subsequently, as parties to the conspiracy for the abduction of Morgan. One of them was tried and convicted, and the trial of the other has not yet taken place.

Perceiving that the public functionaries, whose duty it is to initiate proceedings in criminal cases, were totally inactive, through cowardice or corruption, the people, who are both the proprietors and beneficiaries of every department of government, undertook to inquire and present for themselves, in relation to these offences; with the determination, however, to use, as far as possible, the constituted authorities, and in no case, to overstep the rights reserved to them. They proceeded, in the generous spirit of men, to whose enlightened views, the general safety affords enough of motive and reward, for the most arduous exertion. They called public meetings, at which honest and intelligent committees were raised, to ascertain facts and aid the public functionaries. And these committees entered with patriotic alacrity, upon the performance of some of the most difficult and responsible duties of freemen. Without any emolument, at great expense of time and money, in defiance of the most malignant, pre severing, and ingenious counteraction of freemasons, they suspended their private concerns, and gave themselves up to all the labours of a complicated investigation. In these proceedings they could obtain no testimony, which was not voluntary, they derived no assistance from office, their motives were most venomously slandered, their conduct belied, and their lives endangered. Still they went on fearlessly, disinterestedly, sagaciously, and successfully. The outrages had extended over six counties. It was a singular spectacle, indicative of the safety, and prophetic of the perpetuity, of our free institutions, to see private citizens traversing these counties, inquiring anxiously and cautiously, but severely, impartially, and persistingly, into all the circumstances of crimes the most revolting, for the sole purpose of opening the way, most likely to be effectual, for their judicial exposure and punishment.

Whatever could be done by good and wise men, without special lawful authority, was performed by these committees. They ascertained the principal facts respecting the kidnapping and murder, both as to the persons directly concerned in them, and their motives and principles of action; and thus laid a sure foundation, not for the lawful conviction and condemnation of those who are most guilty; that has hitherto been rendered impossible, by the felon sympathies and powerful interposition of freemasonry,—but for the universal and endless execration of their crimes and of the institution in which they originated.

Bills of indictment have been found for several of the minor offences; and convictions have followed in a few cases—upon the confession of the culprits in some, and after protracted trials, in oth-

ers. But most of those who have been indicted have been acquitted. In the conduct of these trials, the influence of freemasonry has been constantly apparent; and the whole force of it has been exerted to exile truth and justice from their most consecrated altars.

A faithful and able state officer, whose special duty it was made, by law, to institute inquiries into these offences, officially reported, in respect to the proceedings of which he had the charge, "difficulties which never occurred in any other prosecution, have been met at every step. Witnesses have been secreted; they have been sent off into Canada, and into different states of the Union. They have been apprized of process being issued to compel their attendance, and have been thereby enabled to evade its service. In one instance, after a party implicated had been arrested and brought into this state, (New-York,) he was decoyed from the custody of the individual having him in charge, and finally escaped.—These occurrences have been so numerous and various as to forbid the belief, that they are the result of individual effort alone; and they have evinced the concert of so many agents as to indicate an extensive combination to screen from punishment, those charged with a participation in the offences upon William Morgan."

The services of this officer continued for but one year. By other prosecuting officers, and the committees to which we have before alluded, many other important facts have been ascertained. All the persons engaged, in these outrages, were royal arch masons, at the time of their perpetration, or made so immediately after. Many masons called as witnesses, have notoriously committed perjury. Others have excused themselves from testifying, by alleging that they could not do so, without criminating themselves. Even since the time has elapsed, beyond which no prosecution can be lawfully instituted, for any participation in them, not amounting to a capital offence, some witnesses have contumaciously refused to be sworn at all; and others, having taken the requisite oath, have repeatedly refused to answer questions decided to be lawful, through the alleged fear of self-crimination, and that, after being warned from the bench, that they would be guilty of perjury, if they persisted in it, and were not actually implicated in the murder. And yet, all the convicts, and these witnesses more infamous than the convicts, are held up, by the exalted and influential of the fraternity, as heroes of fidelity to their duty, and victims to the prejudices of their fellow-citizens. And they are still retained, as worthy and cherished members of the order.

Morgan's blood was shed without any pretence that he had infringed the laws of the land, and with little or no private malice, on the part of those by whom he fell. The persons most deeply implicated in the guilt of his fall were industrious, intelligent, and reputable citizens, bound to life and to society by all the usual ties. They did not proceed hastily, nor adopt their ultimate decision, without manifest and painful reluctance. Before they took his life, they deliberated earnestly, frequently, and long, upon their masonic obligations. These obligations they thought binding. He had certainly and essentially violated them. The unanimous result of all their deliberations was, that he must die. And in the understanding of all masonic exposition, as well as of common sense, if the obligations were binding, they were right in their decision.

A brave man had determined to reveal the secrets of freemasonry; and as he could not be prevented otherwise, his life was taken, in conformity with his masonic laws. Having gone thus far,

in transgression, the titular dignitaries of the order had less reluctance in going further. Accordingly, by banter, ridicule, and misrepresentation, they endeavored to repress all inquiry into their conduct. Finding themselves not wholly successful in this, they prepared, as well as they could, for the exigencies of that judicial investigation, which they were not able to avoid.

The most prominent of the criminals fled. One of them confessing himself stained with the murder, and claiming assistance from a masonic body, in the city of New-York, received it, and was effectually aided to escape to a foreign country. Some confessed themselves guilty of subordinate offences, to prevent the examination of witnesses, whom they knew able to establish, in detail, the foulest. Able standing counsel were employed by the fraternity, to defend the criminals. Those who were convicted, were subjects of the deepest masonic sympathy, and received frequent aids, from organized bodies of their brethren.

While these various acts identified the institution at large, with the well known criminals, and exhibited the true principles of the association, high individual masons, and high bodies of the fraternity, were guilty of the grossest arts of deception to mislead the public, and save the institution. Thompson and Fanson, who were active conspirators in the abduction of Morgan, and the outrages accompanying it, signed a notice offering a reward of one hundred dollars for the conviction of the offender, who set fire to the printing office! The grand royal arch chapter of the state of New-York, resolved that *individually and as a body*, they disclaimed all knowledge or approbation of the abduction of William Morgan. In this grand masonic body upwards of one hundred and ten chapters were represented, and Eli Bruce and John Whitney were members of it, both of whom were afterwards indicted, and convicted of the very offence specified in the resolution! And several committees of lodges, chapters, and encampments, in public addresses, pretended to surrender their charters, in avowed pursuance of public opinion, while in secret, individuals employed on these committees, at the time, and afterwards, exerted every influence in their control to sustain the institution.

What, then, are the extraordinary principles of a society, which requires and justifies such extraordinary acts?

In all human governments, the principles set forth and adopted, under the sanction of an oath, are regarded as most essential. With the loyal, no others are permitted to cancel these. And as they are expressed with the greatest attainable perspicuity, the obvious import of the terms in which they are conveyed, is always that, in which they are to be received. An oath is taken under the strongest possible sanction, is intended to be used for the highest purposes, and the form of it is adopted by the supreme authority. Hence, the duties which it prescribes are of most imperative obligation.

When good men join the masonic society, and inconsiderately swear to obey its injunctions, without knowing what they are, as every mason does, they imagine there must, of course, be a reservation in favor of all civil and social duties. But this is a total mistake. The first oath, and many others in the series, fatally precludes it. It is a part of the language of the oaths, that the specific engagements contained in them, shall all be performed, "without any mental reservation, equivocation, or self-evasion in mind whatever." And any brother who does not so perform them, voluntarily subjects himself to the penalty of death.

What duties do the masonic oaths impose?

The entered apprentice swears, "I will always

hail, ever conceal, and never reveal, any part of the secrets... of freemasonry which I have received, am about to receive, or may hereafter be instructed in, &c."

The fellow craft swears, "I will support the constitution of the grand lodge.... and conform to all the by-laws, rules, and regulations of this or any other lodge of which I may become a member. ... I will obey all regular signs and summons given, handed, sent or thrown to me, by the hand of a fellow craft mason, &c."

The master mason swears, "I will not give the grand hailing sign of distress, except I am in real distress... and should I ever see that sign given, or the word accompanying it, and the person who gave it appearing to be in distress, I will fly to his relief, at the risk of my life, should there be a greater probability of saving his life than of losing my own... I will not speak evil of a brother mason neither behind his back, nor before his face, but will apprise him of all approaching danger, if in my power... a master mason's secrets given to me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, when communicated to me, murder and treason excepted, and they left at my own election, &c."

The mark master swears, "I will support the constitution of the general grand royal arch chapter of the U. S.; also, the grand royal arch chapter of this state, &c."

The royal arch mason swears, "I will aid and assist a companion royal arch mason, when engaged in any difficulty, and espouse his cause, so far as to extricate him from the same, if in my power, whether he be right or wrong. I will promote a companion royal arch mason's political preference, in preference to another of equal qualifications. A companion royal arch mason's secrets, given me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, murder and treason not excepted, &c."

From the first obligation of the thrice illustrious knight of the cross, the candidate under oath receives the following injunctions:

"To the end of your life, you will not, in consideration of gain, interest or honor, nor with good or bad design, ever take away, the least step or measure, to be instrumental in any such object, to betray any secret appertaining to the order and degree known among masons as the thrice illustrious order of the cross: should you know another to violate any essential point of this obligation, you will use your most decided endeavors, by the blessing of God, to bring such person to the strictest and most condign punishment; agreeably to the rules and usages of our ancient fraternity, and this by pointing him out to the world as an unworthy vagabond, by opposing his interest, by deranging his business, by transferring his character after him wherever he may go, and by exposing him to the contempt of the whole fraternity, and the world, but of our illustrious order more especially, during his whole natural life: nothing herein going to prevent yourself, or any other, when elected to the dignity of thrice illustrious, from retaining the ritual of the order. Should any thrice illustrious knight, or acting officer of any council, which may have them in hand, ever require your aid, in any emergency, in defence of the recovery of the said charge, you swear cheerfully to exercise all assistance in his favor, which the nature of the time and place will admit, even to the sacrifice of life, liberty and property, &c." From the second obligation of the same degree, the member receives the following injunctions: "You promise to lead a life as upright and just, in relation to all mankind, as you

are capable; but in matters of difference, to prefer the interest of a companion of the order, of a companion's friend, for whom he pleads, to any mere man of the world. You promise never to engage in mean party strife, nor conspiracies against the government or religion of your country, whereby your reputation may suffer, nor ever to associate with dishonorable men, for a moment, except it be to secure the interest of such person, his family, or friends, to a companion, whose necessities may require this degradation at your hands, &c." From the third obligation of the same degree, the member swears, "To put confidence unlimited in every illustrious brother of the cross—never to permit my political principles to come counter to his, if forbearance and brotherly kindness can operate to prevent it—to look on his enemies as my enemies, &c."

In the initiation of a candidate as an elected knight of Nine, he goes through the form of murdering a traitor, and swears, "I will revenge the assassination of our worthy master, Hiram Abiff, not only on the murderers, but also on all who may betray the secrets of this degree, &c."

In the degree of knights adepts of the eagle of the sun, there is an exposition of masonic emblems. One of these emblems is that of a man peeping, of which the exposition is this: "The man peeping, and who was discovered, and seized, and conducted to death, is an emblem of those who come to be initiated into our secret mysteries through the motive of curiosity, and if so indiscreet as to divulge their obligations, we are bound to cause their death, and take vengeance on the treason by the destruction of the traitor, &c."

In the degree of knights of Kadosh, the candidate swears "to follow at all times, and in all points, every matter that he is ordered, and prescribed by the illustrious knights and grand commander, without any restriction," and especially, "to sacrifice the traitors of masonry."

Such are some of the principles expressed in their own language, which are adopted in the masonic degrees alluded to, and imposed upon the members, under circumstances most indecent, profane and frightful. God is deliberately called upon to take notice of the engagements contained in these extracts, and his vengeance invoked, by the member upon himself, if they are not observed; and the member pledges his life to the society, to be sacrificed in the most barbarous forms, if he violates them.

More detestable principles cannot be imagined. They were never embodied for any purposes of mere speculation. No human mind is so constituted as to derive satisfaction in their contemplation. They excite to crime, and were intended for the shelter and protection of practical iniquity. Those who make them their rules of action, are enemies of the human race.

To these principles, Morgan was a traitor, and they required his blood. The best men of the fraternity, who knew of the treachery, in the strength of their infatuated allegiance, became voluntary agents, in effecting the requisition. After the treachery was ascertained, and the fraternity began to move against the traitor, we see how cunningly adapted, the whole masonic machinery is, to the accomplishment of their object with entire impunity. The proof of the authenticity of the revelations of seceding masons, in which the whole machinery is described, in detail, arising from the disinterested and reluctant testimony of a thousand original witnesses, is not greater than that arising from the wonderful and exclusive fitness of the machinery to produce the results we have witnessed. Revealed freemasonry is a stupendous mirror, which reflects, in all their horrors, the

exact features of that vast spirit of crime, [with which this nation is now wrestling, for all that makes life desirable.

The grosser parts of this machinery, are the secrecy, the private signs, pass words, tokens, grips, and ciphers; the subtler parts are the obligations: and the former are valuable only as they are capable of being employed to give effect to the latter. The obligations, it will be seen, compelled such as acknowledged them,—to passive obedience,—to warn each other of all approaching danger,—to conceal each others crimes, even the most aggravated,—to extricate each other from difficulty, right or wrong,—to support each other's reputation in all cases,—to oppose the interest and blast the character of unfaithful brethren,—to sacrifice the traitors of freemasonry,—to give each other dishonest preferences, in matters of difference, over the uninitiated,—and to advance each other's political preferment in opposition to another.

The practical efficacy of these obligations we have seen,—in all the outrages committed to suppress Morgan's publication, including his abduction and murder,—in the violence upon the printer, and the attempt to burn his office,—in the corruption of courts, sheriffs and juries,—in the perjuries of witnesses,—in the libels upon honest individuals, courts and juries,—in the unlawful spiriting away of witnesses,—in the rescue of persons implicated, who were in the custody of law,—in the giving of intelligence to those who were in danger of being arrested as parties, or summoned as witnesses, in time for their escape,—in the universal and persevering denial of facts, by adhering masons,—in the appropriation of money, by the brethren, individually and collectively, in aid of the convicts and other criminals,—in the employment of standing counsel, by the fraternity, for the implicated,—in the abuse of legal forms, county jails, and a fortress of the United States to the worst purposes of tyranny, the arbitrary imprisonment of a fellow citizen,—in the good fellowship and sympathy of the society with the convicts,—in the contumacious refusal to be sworn in court, by some witnesses, who knew the worst, and to answer by others, after being sworn, to lawful questions, when the refusal necessarily implied perjury, or participation in murder,—and in the political promotion of such numbers of the brethren, as is utterly inconsistent with the equal rights of others.

Can the well informed friends of freedom tolerate a society thus characterized? Is it consistent with the theory or practice of our most valued establishments with any authority undivided from itself, or any safety, but that of its adhering members? It exercises the highest powers of government, raises and appropriates money, makes and executes laws extending to life itself, which each of its subjects in the sacred form of oaths, voluntary abandons to its authority. It is a government of high priests, and kings, and illustrious knights, and grand commanders. And every person, who maintains connexion with it, in effect, renounces all allegiance to other governments, by swearing to perform acts entirely inconsistent with such allegiance, without any mental reservation whatever. In war, in peace, in all the business of life, every obligated mason, is bound to prefer a brother mason to other persons, and masonic duties to other duties.

Are the masonic obligations binding? The united voice of all moral and political philosophy replies in the negative. The obligations of morality are incurred anterior to all others: they are imposed by authority absolute, and supreme, and can never be remitted. Political obligations are a branch of moral, and partake of the same ear

and divine origin. We have seen, that the masonic obligations are opposed to these, and they are self-assumed: all self-assumed obligations are posterior, and have no force in opposition to these. The nature of all obligations, as applicable to the mind, implies intelligence and free will: no authority can impose it, where either of these is wanting. One of them is always wanting, and sometimes both, in the oaths of freemasonry. No greater absurdity can be imagined than that an immoral engagement is rendered obligatory, by calling upon God to witness it, and to punish its nonperformance. It supposes that ignorance, vice and presumption, by adopting the form of an oath, may, at will, employ the authority of the Supreme Being, against his own most sacred and unchanging laws.

Do the oaths of freemasonry disqualify for civil trusts? Wherever they are regarded as obligatory they do. They are inconsistent with fidelity to the constitution, under which all our civil trusts are held, and to the support of which they obligate us. All foreigners, even the most enlightened, though they may be perfectly honest, and capable, though they may reside with us to their life's end, and be practical converts to the truth and beauty of our systems, are disqualified, by being the subjects of other governments. By stronger reasons, adhering freemasons are disqualified; for there is no government so adverse to ours, as theirs is, and none which punishes defection from allegiance with less ceremony, or severer penalties. Is it a circumstance in favor of freemasonry, that it encourages and supports its subjects in the secret usurpation of public offices and honors, to increase its reputation, power and influence? No man *dare* to take upon himself the obligations of freemasonry in public. Or if a being should be found hardy enough so to brave the most honored decencies and duties of life, it is not credible, that, in all free judgment, it would not amount to a universal civil disqualification.— Shall secrecy make it otherwise? Shall that which is always the incontestible badge of shame or guilt, when used to cover a standing pursuit, and permanent relations, recommend those who wear it to the confidence of open hearted integrity, and in a government of which the first principles are publicity, accountability, and jealousy of power?

The masonic institution makes it the duty of those who own its authority, in all cases where other circumstances, in their prepossessed opinion are equal to prefer the interests of a brother, to those of any other citizen. This preference is the great purpose of its whole organization, the most distinct impress of its entire character. It provides the most crafty and effectual means to make this preference available. These means are intended to be kept wholly concealed from all those whose equal interests and rights it proscribes: and the more certainly to secure this object, it makes high pretensions of promoting the greatest of our earthly blessings, science, charity and religion.— All authentic disclosures of its history, show it to be selfish, circumventive and hypocritical, and are little less than pregnant proofs of its dishonor.— Every man who has taken its obligations and considers them binding, by the clearest intimations of civil prudence and moral rectitude, it disqualified for offices of power and honor, out of its own unhallowed precincts.

Supposing only a part of the degrees to which we have alluded, have been taken, such men cannot safely be our generals, for they are bound, even in behalf of a foreign enemy, if he be a mason, to give him notice of all approaching danger, and to stay the uplifted sword of their coun-

try's battle. They cannot safely be our negotiators for peace, against the negotiator of a foreign enemy, if he be a mason, for they are bound to look on his enemies, as their enemies, and his friends as their friends. They cannot safely be our legislators, for masonry expressly permits them to engage in mean party strife, and conspiracies against the government, if they can do so without loss of reputation,—and to degrade themselves, by associating with dishonorable men, for the purpose of securing their interest, and that of their friends, to a brother, whose necessities may require it. They cannot safely be our executive officers, for they are bound to aid a brother so as to relieve him from any difficulty, if in their power, whether he be right or wrong. They cannot safely be our judges or jurymen, because they are bound to give a brother notice of all approaching danger, and even fly to his relief, upon his giving them the masonic sign of distress, if there is a greater probability of saving his life, than of losing their own, and because they are bound to an unlawful partiality, in all matters of difference between their brethren and the uninitiated. Our laws intend, that all inquiries and determinations, by grand jurors, shall be without fear, favor, partiality or hope of reward, and that all trials, by petit jurors and judges shall be decided, by the evidence and the law applicable thereto, and by nothing else. Freemasonry binds her votaries to other, and avowed partial grounds of decision.— Who can describe the sum of injuries and wrongs corruptly inflicted upon the world, through the medium of such offices, by such principles? In the great freehold of our government, to confer such offices upon such men, by those who never have assumed the principles, or have cast them off, would be a self-sacrifice equally reproachful and disastrous.

To contrive the true theory of free government, is the proudest evidence of human intelligence; to institute such a government, the most glorious achievement of human wisdom: and to sustain it, with unflinching constancy, the greatest monument of human virtue. Our government is the inestimable purchase of the profound reflection, painful labours, disinterested exertions, and searching trials, of all past ages. It is free. We believe it to be the best that ever existed, because, more than any other, it corresponds with the rights, and encourages the duties of all, over whom it is extended; and thus, more than any other, seeks and promotes the improvement & happiness of its subjects. But our government cannot be continued, without the active, strenuous, and constant, maintenance of principles directly opposed to those of free-masonry.

The first and most prominent injunction of freemasonry is secrecy. Any violation of this it punishes with infamy and death. Secrecy is the shutting up of the mind from communion with other minds. And so far as it prevails in relation to any social good, it is selfish, sour, ignorant and restless. Left absolutely alone, like a plant separated from the earth and air, we should soon wither and die. And it would be no matter how soon, for if it were possible to keep us in such a state, we should be good for nothing. Our faculties are not at all adapted to it. Hermits are always the most miserable of men. Ascetic and secluded associations have never been wise, or good, or happy. Neither is freemasonry, which inculcates their worst principles, not in melancholy seclusion from the world, but in the heart of it, the more successfully to prey upon it.

A virtuous mind cannot delight in secrecy.— Its joy is in communion. We are made social by nature. Our best affections and our highest facul-

ties equally indicate it. For they can neither be expanded into useful action, nor carry with them their appropriate rewards, without society. As social beings, if we discover useful facts, or important truths, we desire to communicate them to all, who are susceptible of benefits from their application. As all the principles of science, charity, and religion, are susceptible of beneficial application to the whole human race, good men and good governments will impose no artificial restriction, upon their universal diffusion. On the contrary, they will strenuously exert themselves to promote it. And there is no human praise, which imparts so much of the ineffable joy, that will accompany the *final well done* divinely pronounced upon the virtuous, as that which is the honest fruit of such exertions.

But secrecy is not more hostile to the spreading of useful facts and truths, than it is to their discovery. Free inquiry, free discussion, free communication, are essential requisites to the most valuable knowledge. In the arts and sciences, in ethics and theology, all liberal minds acknowledge their indispensable importance. In the political conduct of life, their importance is, if possible, still more manifest. They are the living foundations of our government, which would be speedily dissolved in blood without them. No man has ever yet sufficiently valued them: for they alone can safely be relied upon, to open and illuminate all the paths, in which the majestic power of public opinion displays itself. But Freemasonry is opposed to free inquiry, free discussion, and free communication. Its great fear is publicity, its best virtue, silence. It professes to have inestimable treasures of social benefits, which it refuses to disclose to any but the small number of its devoted followers. In reference to all others, instead of employing, to communicate them, the various languages, in which all the patriotism and piety, the joys and sorrows, the useful discoveries and honorable designs, the undying thoughts and unfading hopes of the whole human family have been expressed, it conceals them, by substituting barbarous signs and uncouth ciphers. It first enslaves the mind by the chain of secrecy, then debases it by injurious ceremonies and vile principles, and finally insults it by mock titles and simulated virtues. It is incompetent to the support of any valuable object. There is no real duty, no honest enjoyment, no benevolent purpose, which cannot better be accomplished without it. It is a fit system for the outlaws of humanity and hope, hating the world, and making war upon it. With a misanthropic caution it excludes all the helpless and infirm from its communion, and with the stimulated ingenuity of experienced and impenitent guilt, it provides against detection and exposure. Its existence in our country is the greatest anomaly of modern times; and it is to be accounted for only, by the unsuspecting confidence in their fellow citizens, natural to men conscious of their liberty. Aware of this trait in the character of our people, designing members of the fraternity, and those who are weak enough to find pleasure in its fantastic frivolities and bloated titles, have lengthened its cords till they now probably embrace more than a hundred thousand of our countrymen.

Of this number, we cannot doubt, that a large proportion cherish no part of the spirit of the institution. Invited to join it, by its lofty pretensions, in early life they entered its threshold.—And, although disgusted at every step, for the purpose of understanding an institution, which they had once consented to enter, they suffered themselves to be raised to the second or third degree. Nothing could induce them to go farther. Such were most of the masons, whose illustrious

names have been so often abusefully and boastfully arrayed, to shield the institution from the consuming reprobation now every where provoked against it, in unprejudiced minds, by its full and accurate exposure. These men in the bottom of their souls have all renounced it.

But there are other members of very different character, who adhere to it, with a tenacity exactly proportioned to their estimate of its adaptation to their evil designs. Washington represents it as capable of being employed for the basest purposes, and never visited a lodge, but once or twice in the last thirty years of his life.

We live in an age of singular interest, and are the depositaries of immeasurable responsibilities. Our ancestors voluntarily left their native seats—broke up the strong and amiable ties of local association—tore themselves from their kindred, in spite of the absorbing and ingrained affections of consanguinity, and planted themselves, in the most secluded and dangerous wastes of nature.—All the privations and sufferings of this course, they heroically met and endured, to preserve the highest rights of the mind. In these are to be found all the springs of liberty, civil and religious. And they constitute the only incorruptible wealth of the created, and uncreated, universe. By asserting them and preserving them with unparalleled and holy fortitude, our ancestors laid a sure foundation for a most unsullied and constantly increasing fame. All social action is commendable, or the reverse, as it advances or opposes these rights. Falsehood, injustice, cruelty, oppression, murder, treason, and every other imaginable crime, implies hostility to them, and is therefore to be resisted and subdued.

These are the great truths, taught by our early history And profoundly impressed upon the minds of our citizens, they cannot be eradicated. One of the most important inferences from them is, that individuals are not the property of government, but government the property of individuals, who have a right to modify, change, or abolish it, as a majority of those, who constitute it may think most conducive to the common welfare. In support of this inference, our revolutionary war was waged, and our civil constitutions adopted. And these glorious events, while they have sent us forward, with unparalleled vigor and celerity in the road of improvement, have opened new prospects and awakened higher hopes, in the great family of nations. Following our example, the people are, every where, gradually understanding and claiming their rights. The arrogant pretenders to arbitrary power are sinking into comparative disesteem. And the only just government of human origin, that of public opinion, is universally raising on high, and spreading abroad, the welcome and protecting ensigns of her supremacy.

To this government freemasonry is wholly opposed. It requires unresisting submission to its own authority in contempt of public opinion—the claims of conscience—and the rights of private judgment. It would dam up the majestic current of improving thoughts, among all its subjects throughout the earth, by restricting beneficial communication. In attempting to do this, it has stained our country with a brother's blood, tempted many of our influential citizens into the most degrading forms of falsehood, and burst away with its powers undiminished, its vengeance provoked, and it pollutions manifest, from the strong arm of distributive justice.

It is one of the striking evidences of the wisdom of the framers of our constitution, and a bright presage of its perpetuity, that it is fit for all emergencies. It contains provisions, which are abundantly adequate to the subversion of free-

masonry. Perfectly convinced, that such a subversion must be effected or our liberties wrested from us, let us inquire, what are these provisions?

They cannot be found in our state legislatures, or in that of the union. The great object of legislation among us is to secure the rights, and promote the improvement of the people. To do this, the powers to legislate are defined and delegated. And these powers must not be transcended, or legislation would become usurpation. Against such usurpation suitable checks are contrived, and the people entertain a conservative jealousy.

All valuable discoveries, and beneficent exertions, originate with individuals. To perfect these, and apply them to practical improvement, men must be free. They must be permitted to associate as they please. To prevent them from meeting together and communicating, according to their own inclinations, either secretly or openly, by legislation, would be, to shut out the most useful labors and the purest enjoyments of life. But for every encroachment upon the rights of others, men must be answerable to some competent tribunal, or all, for which governments are instituted, would be insecure. Such a tribunal cannot be a legislature.

The means of overthrowing freemasonry cannot be found in any, or in all, of our executive authorities. These are discreetly restrained within limits entirely too narrow for such an effect.

They cannot be found in our judicial establishments. To these we are accustomed to look as the sacred shield of right, the inviolable refuge of innocence, and the steadfast avenger of guilt.—They are the most trusted of our governmental departments. The qualities intended to be combined in them of knowledge, disinterestedness and firmness; the powers and duties, with which they are invested, to inquire, to deliberate, and to determine; and the means placed in their hands, to enforce their determinations, upon all the wide range of precious interests committed to their care, make them the most venerable and august of human institutions. They come up, in the estimation of good men, and in the holiest attributes of earthly power, next to the sovereign people themselves. But against freemasonry, the most alarming experience proves their ministry to be unavailing. The same jealousy of delegated authority, which our spirit of liberty applies, to legislative and executive functions, it also applies, in some degree, to those of our justice. The disabilities imposed by the people, to prevent oppression, upon every branch of power, carved out of the great aggregate of the national power, constitute the true reason, why all the branches referred to, are insufficient to exterminate the evils of freemasonry. But it does not, therefore, follow, that no sufficient means exist. They do exist. They belong to this nation by titles, which we deem forever indefeasible. They are derived directly from the Most High. They have been in our possession, from the commencement of our history, though sometimes defended by blood.—They consist, in the just exercise of the rights reserved by the people to themselves, as the great constituent, supervising proprietors of the republic.

In the first address of Mr. Jefferson, as president of the United States, he denominates "the right of election by the people a mild and safe corrective of abuses, which are lopped by the sword of revolution, where peaceable remedies are unprovided." This is the only adequate corrective of free-masonry—that prolific source of the worst abuses. And to this we must resort.

The abuses of which we complain involve the highest crimes, of which men can be guilty, be-

cause they indicate the deepest malice, and the most fatal aim. They bespeak the most imminent danger, because they have proceeded from a conspiracy more numerous and better organized for mischief, than any other detailed in the records of man, and yet, though exposed, maintaining itself in all its monstrous power. That murder has been committed is now acknowledged by all. That it has been so committed, and the malefactors have acted under such authority, and have been so aided and comforted, as to carry the guilt of treason, cannot be doubted. Protection from these crimes, is the first duty of government, and the object for which it is invested with its highest powers. But protection cannot be secured, by the ordinary means. Shall it therefore be abandoned. Shall we forego, in behalf of free masonry, or through fear of it, the primary purpose of civil organization? If we are true to ourselves it is certain we need not forego it, we can practically enforce it: for the rights of election remain. In these may be found full means—not of punishing the criminals,—but of precluding any repetition of their crimes,—of giving us that security against them, which is better than punishment, which is, indeed, the only proper object of all human punishment. The use of these means we advocate. Our adversaries reprobate it, and represent it as oppressive and persecuting.

The exercise of the elective franchise is as much a function of our government as any one performed by legislatures, executive magistrates, or judges. And the honest, intelligent, and fearless use of it, by all to whom it pertains, is as much a duty, in every case, as a similar use of other functions is, in any case, by those to whom they pertain.—Such a use of the elective function is the duty most imperious, because it is the great corrective, in the last resort, of all other functions.

To say that the powers of government should not be applied to the masonic outrages at all, would be so preposterous, as justly to excite suspicion of being implicated in them. Besides, it is now too late for any persons to say this with consistency; for since the inadequacy of all judicial application to them has been apparent, even adhering freemasons say, it was not improper to appeal to the courts: "punish the guilty." But if it was proper to appeal to the courts in the first place, and that appeal has been rendered nugatory, by the criminal interference of freemasonry, the reason of appealing the powers of government against the outrages, is immeasurably strengthened, not diminished. There is, therefore, no impropriety in resorting to the elective franchise to correct the evils of freemasonry. It invades no man's rights. It gives no man reason to complain. It is no more disreputable than it is to resort to a legislature, or a court of law, for the correction of any evil, which they were instituted to redress. Would it be tolerated, for a moment, to stigmatize as oppression and persecution, a resort to our legislatures, for the passage of a law to promote the public security, or to our judicial tribunals, for the punishment of crime? Neither can it be thus to stigmatize a resort to the elective franchise, for the abolition of freemasonry, which is fatal to all security, and the very charnel house of crime.

If freemasonry ought to be abolished, it should certainly be so abolished as to prevent its restoration. No means of doing this can be conceived so competent as those furnished by the ballot boxes. These means are commended to our adoption, by the most urgent considerations, by their mildness, their safety, their sufficiency, and the tested insufficiency of all others. They are the means provided, by the most venerated of our political fathers. Who shall disparage them?—Whoever is opposed to freemasonry and really

desires its extinction, must use them, or confess himself a slave or tyrant. To extinguish it, by violence, would be tyranny, if it were possible.—To extinguish it, by the expression of honest conviction against it, would not be tyranny, but it cannot be accomplished unless a majority unite in such expression, and whether they do or not, cannot be ascertained, without a general vote. To desire its extinction, and do nothing to effect it, must proceed from indolence, fear, or the imagined force of assumed obligations in its favour, either of which amounts to a degrading slavery. To such slavery who is willing to submit? In truth none, who are not opposed to using every other means against it, are opposed to using our elective rights against it; and those who are opposed to using our elective rights against it, uniformly use their elective rights in its favour.—The higher freemasons are expressly sworn to do it. Thus they adopt a conduct, which they stigmatize in us, as oppressive and persecuting, and which is so, when adopted secretly, by virtue of unlawful obligations, and in favour of a class of citizens, who associate for securing to themselves unequal privileges.

Anti-masons would defend their rights, the laws of their country, and the most sacred treasures of liberty, from a fearful assault. Seeking to preserve and perpetuate all the blessings intended to be secured by our government, they would proceed in the spirit of strict conformity with its provisions. And they invite all who appreciate these blessings, to join them. They have no secret purposes to accomplish—no selfish objects to promote—no time, nor means to cast away, in idle ostentation, or for useless notoriety.—They know the country is in danger; and they come forth from their retirements to shield it. On their farms, in their shops, at their counters, in their offices, and at their desks, they have heard the wail of the bereaved widow and orphans, and, feeling the sympathies of humanity, they have inquired how they became so. The answer to this inquiry, and the history connected with it, gave them their distinctive appellation, and compelled them publicly and openly to unite, for defending the most essential objects of society. Attached to their government, by conviction, habit, duty, and hope, they cannot patiently see its walls of protection overthrown, its principles undermined, or its power derided. In their minds, no names of human majesty are so dignified as that of freeman, no earthly interests so valuable as those of the nation, and no course of action so sure to be commendable as that, which invites public scrutiny, and is held to a just accountability. Murder and treason they cannot help regarding with abhorrence, however disguised; and will resist, whoever may perpetrate or abet them. Their chosen weapon of resistance is the right of suffrage,—a weapon of equal power in every freeman's hand, and which is so tempered, as they trust, in the armory of patriotism, that neither the keen nor solid freemasonry may resist its edge.

Fellow citizens, are we called to be anti-masons by the best feelings of our nature? Are our objects the highest that can affect the civil character? Are our means the most approved and indispensable? Unite with us—not for our sakes, but your own.—Aid us in working out the redemption of our country from free-masonry. We are misrepresented and calumniated, as the chief public means of defeating the cause we have espoused. Examine by whom, and inquire into their motives. Be not deceived. If individuals among us are in fault, through ignorance, or passion, or interest, or profligacy, refuse them your confidence. But do not, therefore, betray your rights, and those of your country; nor let those beguile you into their support, who prefer secrecy

to publicity, and free-masonry to republicanism. We are for practical, peaceable, and most necessary reform—not for the destruction, but the establishment of right. Freedom, in every beneficial sense, is the soul of anti-masonry.

Further revelations of the ceremonies and principles of free-masonry are not required; for these are perfectly exposed; and the exposition is so confirmed, as to be incapable of material modification. It will go down to all posterity among the undoubted records of imposture and guilt. But we cannot suppress our anxiety to commend our cause to the decided confidence, and active support, of all the nominal members of the fraternity. Among such, there are many, who have long possessed, and who still possess, our high esteem; and to whom we are attached, by the bonds of the most inseparable and holy brotherhood, those of a common nature, common wants, and a common destiny. We earnestly invite them to come out, with us, in defence of our common interests. Our course has been adopted after diligent inquiry into facts, and an honest comparison of free-masonry with the first principles of civil order; and we have no misgivings. We respectfully suggest to them similar inquiry and comparison. In proportion as men do this, we find our numbers increasing, and, knowing the inquisitive character of the people of the United States, it is scarcely more in our power than it is in our wish, to exclude the anticipation of success. We know free-masonry cannot meet with their deliberate approval. When it was least suspected of evil, and highest, in its harlequin attractions—when that holiness to the Lord, which is inscribed upon its gaudy garniture, and that charity with which its dark chambers are labelled had not been publicly detected as wholly counterfeit—we know it was not a subject of their complacent regard. Shall the crimes with which it is now ineffaceably branded, and the pertinacity with which it justifies them, pass without their condemnation and rebuke? Shall that abuse of their confidence, which first brought their names into connexion with the mountebank retainers of the order, be an argument for sustaining the mountebanks, when their party colored garments are seen dripping with the blood of innocence, and we perceive their power to strike away all the pledges of our common safety?

We know that the private opinions of such members concur with ours. We beseech them to concur with us in giving, to those opinions, a public and decided expression; for that will make them effectual to the only end we have at heart, the overthrow of free-masonry. We want not, and we expect not, the aid of the sinister, of the dissolute; of the slaves of office, of prejudice, of vice, or of faction. But we anxiously covet the association of all, who are willing, on all occasions, and at all times, through evil report, and through good report, to contend for the great interests of truth, and justice, and freedom, and that security intended to be conferred, upon these interests, by our laws and constitutions. With such we are proud to labour, and, if need be, willing to suffer; for we shall not labour and suffer in vain. But we perceive, on all sides, the presages of our success: in the unspeakable importance of our cause; in the intelligence and self-respect of our fellow citizens; in the peaceable and just means, with which alone, we mean to promote it; in the favouring sympathies of the enlightened and wise of every name and clime; and in the undergoing, insuppressive, and inspiring hope, with which we may seek for it, the protection of that Great Being, in whose hands are all the allotments of nations, and whose law is that of perfect liberty.

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